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ABSTRACT

This guide aims to assist the faculty member who wishes to integrate Native American materials into core courses of the curriculum. The first section is a bibliography of over 350 entries, primarily books and journal articles, arranged in the following categories: Native American bibliographies and general sources, history, economics, spirituality, music and dance, art, education, politics, and women. Other sections of the guide contain the following: (1) a list of approximately 80 films and videos on Native Americans, as well as sources for films, videos, slides, and photographs; (2) addresses for tribal councils; (3) course outlines, syllabi, and resources for a core course in political science that integrates Native American materials, as well as courses on California's Native Americans, Plains Indian culture, American Indian belief systems, American Indian education, the contemporary American Indian, and American Indian culture; (4) addresses and brief descriptions of 45 Native American groups and associations and related institutions; (5) federal government agencies concerned with Native Americans; (6) a list of 35 Native American periodicals; and (7) national museums with Native American materials. (SV)

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NATIVE AMERICAN
CURRICULUM RESOURCE GUIDE

Dr. Melanie McCoy
Editor and Compiler

The purpose of this guide is to assist the faculty member who wishes to integrate Native American materials into core courses in the curriculum. The guide can also be of assistance to faculty members and students who wish to do scholarly research in this field. The guide is seen as a beginning, not as an end. The American Association for the Advancement of Core Curriculum requests that those who use the guide share their input with the Association on how the guide could be revised, improved, and made more useful to faculty members. The guide contains the following sections:

BIBLIOGRAPHY
- Native American Bibliographies/General Sources
- Native American History
- Native American Economics
- Native American Spirituality
- Native American Music and Dance
- Native American Art
- Native American Education
- Native American Politics
- Native American Women

AUDIO VISUAL MATERIALS
TRIBAL LIST/ADDRESSES
COURSE OUTLINES/SYLLABI
- Course outline for core course in political science
- Syllabi for Native American studies courses

NATIVE AMERICAN GROUPS AND ASSOCIATIONS
GOVERNMENT AGENCIES CONCERNED WITH NATIVE AMERICANS
NATIVE AMERICAN PERIODICALS
NATIONAL MUSEUMS WITH NATIVE AMERICAN MATERIALS

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AUDIO-VISUAL
(videos, slides, recordings, photographs)

Native American Public Broadcasting Consortium (NAPBC). Non-profit group whose mission is to produce and encourage the production of quality public telecommunications programs about Native Americans. If interested in buying or renting videos, contact: 1800 North 33rd Street, P. O. Box 83111, Lincoln, NE 68501, (402) 472-3522.

Aboriginal Rights: I Can Get It for You Wholesale. Length: 60:00. 1976. Produced by: TV Ontario. Historical photographs and on-site footage trace the history of aboriginal rights in North America, from Mexico to Canada, from Spanish conquest to Modern times.

American Indian Artists--Part 1--A Series. 1976. Produced by: KAET-TV. The six programs in this award winning series profiles seven contemporary Native American artists who successfully fuse tradition with personal innovation.

Program 1: Medicine Flower and Lonewolf.
Program 2: Fritz Scholder
Program 3: Allen Houser
Program 4: R. C. Gorman
Program 5: Helen Hardin
Program 6: Charles Loloma

American Indian Artists--Part 2--A Series. 1984. Produced by:

Native American Public Broadcasting Consortium. This series of three programs continues "American Indian Artists--Part 1."

Program 1: Larry Golsh
Program 2: Jaune Quick-To-See Smith
Program 3: Dan Namingha

The American as Artist: Portrait of Bob Penn. Length: 29:00. 1976. Produced by: South Dakota ETV. "I am a painter first and an Indian second. . ." Native American artist Bob Penn aptly describes the dilemma of many American artists.

Amiotte. Length: 29:00. 1976. Produced by: South Dakota ETV. This film explores talented Sioux painter Arthur Amiotte's art and the reasons for returning to his native culture and religion.

Ancient Spirit, Living Word: The Oral Tradition. Length: 57:40. 1983. Produced by: KBDI-TV. The traditional knowledge of Native Americans spans hundreds of generations. Passed by word of mouth from generation to generation, oral tradition is both a link to the past and a key to the future.

Angoon One Hundred Years Later. Length: 29:40. 1982. Produced by: KTOO-TV. On October 26, 1882, U. S. Naval forces destroyed the Tlingit Indian village of Angoon, Alaska. This documentary explores that tragic event through the pageantry and oratory of commemorative ceremonies held 100 years later.

Apache Mountain Spirits. Length: 58:52. 1985. Produced by: Silvercloud Video Productions. Apache Mountain Spirits is a modern day story interwoven with ancient Apache mythology. The spirit world beacons Robert to explore his ancestral teachings and Robert finds strength when he allows the spirit world to direct his present day.

The Art of Being Indian: Filmed Aspects of the Culture of the Sioux. Length: 29:15. 1976. Produced by: South Dakota ETV. "The Art of Being Indian" presents an over-view of the cultural heritage of the Sioux from their early days in the country, to their "Golden Age" of adaption to the plains of the Dakotas.

Broken Journey. Length: 27:27. Produced by: Gary Robinson, Creek Nation Communications. This sobering documentary looks at alcohol the disease.

Children of the Long-Beaked Bird. Length: 29:00. 1976. Produced by: Bullfrog Films. This contemporary portrait of Dominic Old Elk, a 12-year-old Crow Indian, seeks to erase many of the stereotypes made infamous by Hollywood Westerns.

Navajo Code Talkers. Length: 27:23. 1986. Produced by: Tom McCarthy and KENW-TV. This film uses 1940's archival footage of Navajo life as well as scenes of World War II, to show the vital role a small group of Navajo Marines played in the South Pacific during the 2nd World War.

Dancing to Give Thanks. Length: 29:37. Produced by: Nebraska Educational Television. The traditions and family customs of the Omaha Indian Tribe are celebrated in this program that takes a look at the tribes 184th annual He-De-Wa-Chi or Festival of Joy.

Dineh: The People. Length: 77:00. 1976. Produced by: Tiresias Film Production, Inc. This award-winning documentary focuses on the impending relocation of several thousand Navajo from a joint-use land area surrounding the Hopi Reservation which is located in the midst of the Navajo Reservation.

Distant Voices. . .Thunder Words. Length: 59:18. 1990. Produced by: Nebraska Educational Television, Instructional Television Unit. This program explores the influence of oral tradition on contemporary Native American literature.

The Eagle and the Condor. Length: 28:38. 1975. Produced by: KBYU-TV. This documentary examines the interaction between the Native American Cultures of North and South America.

Earthshapers. Length: 14:00. Produced by: Filmedia Ltd. Thousands of years ago, Native people of the North American continent created mounds of earth in patterns of the eagle, bear and deer, representing their spirituality and respect for all living creatures. Woodland Native people continued building these mounds as tangible symbols of their beliefs, and of the life force that created and sustained them.

Excavation of Mound 7. Length: 44:00. Produced by: Division of Audiovisual Arts, National Park Service. In the mid 1960s, archaeologists set out to uncover the mysteries held in the central New Mexico site of Gran Quivira.

Eye of the Spirit. Length: 29:49. 1983. Produced by: KYUK-TV, Corey Flintoff & Alexie Isaac. The Yupiit, the Eskimos of southwestern Alaska, are the heirs to a rich and varied culture. Their woodcarved masks, symbols of the Yupiit spirit, imagination and art were used in their dancing ceremonies to celebrate the seasons of life.

Folklore of the Muscogee (Creek) People. Length: 29:00. 1983. Produced by: Gary Robinson/Creek Nation Communications and KOED-TV. Folklore is the transmission of oral history, values, and traditions from one generation to the next. It represents the major portion of an Indian nation's literature

and plays an important role in the preservation of a culture.

Forest Spirits--A Series. 1975-76. Produced by: NEWIST. This series of seven, half-hour programs was filmed on location in Wisconsin. The first three programs deal with the Oneida Nation; the last four, with the Menominee people. Program topics range from heritage, education, and relationship to the land, to Native Americans' dreams for the future.

Forgotten Frontier. Length: 28:30. 1976. Produced by: KAET-TV. This program documents the architectural, political, social, and religious history of the Spanish mission settlements of southern Arizona.

Four Corners of Earth. Length: 30:00. 1985. Produced by: Bureau of Florida Folklife and WFSU-TV. This program explores the roles and culture of Seminole women where traditional values keep pace with the forces of today's technology.

Gannagaro. Length: 27:47. 1986. Produced by: Alexandra J. Lewis-Lorentz for WXXI-TV, Rochester, New York. The Seneca, one of the five Iroquois nations of New York State, lived at Gannagaro, an ancient Seneca village located at the crest of Boughton Hill just outside of Victor, New York. The tribe lived and thrived there until the village was attacked by the French and totally destroyed in July, 1687h. The lives of the Seneca people were changed forever on that day. What happened that summer? Who were the Seneca people and how did they live?

The Gift of Santa Fe. Length: 22:00. Produced by: Marguerite J. Moritz. Every year for the last six decades Native American artists from across the Southwest have set aside a few days to gather in Santa Fe, New Mexico to sell their works. In the early years, this Indian Market was a relatively small event. But a growing interest both in the United States and around the world in Indian art has changed that.

The Good Mind. Length: 30:00. 1983. Produced by: Robert Stiles and The United Methodist Communications. This program explores the similarities between Christian beliefs and Native American beliefs and practices of traditional Native American tribes in the words and life styles of contemporary Indians.

Health Care Crisis at Rosebud. Length: 20:30. 1973. Produced by: South Dakota ETV. This program explores and offers some possible solutions to a serious shortage of physicians on the Rosebud Reservation in 1973.

Herman Red Elk: A Sioux Indian Artist. Length: 29:00. 1975. Produced by: South Dakota ETV. Herman Red Elk, a Yankton

Sioux artist from Ft. Peck Agency, Montana, is best known for his skin paintings, meticulously created in traditional form.

Hisatsinom--The Ancient Ones. Length: 24:00. Produced by: Tim Radford. This video gives a glimpse into the spirit power of the Anasazi people of the Colorado and San Juan River valleys.

The Honour of All--A Series. 1987. Produced by: Phil Lucas Productions, Inc. The Honour of All is an exciting three part series that tells the dynamic and inspiring story of Alkali Lake. A powerful educational package for use by all those interested in achieveing goals of sobriety, both as individuals and as a community.

Huteetl: Koyukon Memorial Potlatch. Length: 60:00. 1983. Produced by: Curt Madison. Many cultures have different ways of dealing with death. Some have very elaborate ceremonies that last weeks or months. Others handle it as simply and quickly as possible. Some death rites are communal while others are privately observed by individuals. "Hutteetl" presents the final death rites for a young couple from Hughes, Alaska who died in a small plane crash in March, 1981. In the Koyukon tradition, a memorial potlatch was given just over a year later.

I Am Different From My Brother: Dakota Name-Giving. Length: 20:00. 1981. Produced by: Native American Public Broadcasting Consortium. This real life docu-drama depicts the Name-Giving Ceremony of three young Flandreau Dakota Sioux Indian children.

Images of Indians--A Series. Producers: Robert Hagopian and Phil Lucas for KCTS/9, Seattle. Narrator: Will Sampson. The first Western movie was produced in 1913. Since then, over 200 "cowboy and Indian" films have been made, and almost without exception, they have portrayed the Native American as strange and quaint and either more or less than human. Images of Indians is a five-part series which examines the stereotypes drawn by the movies and questions what the effect of the Hollywood images has been on the Indians' own self-image.

Indian Arts at the Phoenix Heard Museum--A Series. 1975. Produced by: KAET-TV. The Heard Museum in Phoenix contains an extensive collection of Southwest Native American artifacts which this series incorporates in its six programs. This series explores six major areas of Native American art: basketry, painting, pottery, textiles, silversmithing, and Kachina doll sculpting.

In the White Man's Image. Length: 51:22. 1991. Produced by: Native American Public Broadcasting Consortium and Nebraska

Educational Television. In 1875, Captain Richard Pratt escorted 72 Indian warriors suspected of murdering white settlers to Fort Marion in St. Augustine, Florida. Once there, Pratt began an ambitious experiment which involved teaching the Indians to read and write English, putting them in uniforms, and drilling them like soldiers, "Kill the Indian and save the man," was Pratt's motto.

I Will Fight No More Forever. Length: 10:00. This video, told in illustrations, narrates the war between Chief Joseph and the Nez Perce and Colonel Gibbons and his army men.

John Kim Bell. Length: 36:33. 1983. Produced by: Anthony Azzopardi. This program tells the story of a talented and passionate young man who has broken through social barriers and stepped into the limelight. At the age of 31, John Kim Bell is the first Native American Indian pursuing a career as a symphonic conductor.

Journey to the Sky: A History of the Alabama Coushatta Indians. Length: 52:44. 1980. Produced by: KUHT Film Productions. "Journey to the Sky" is a folktale of the Alabama Coushatta Indians. Alabama Chief Fulton Battise sits before a campfire in a moonlit wood and relates in his native dialect the fantasy tale of three youths traveling to the ends of the earth and beyond. The story weaves in and out of the film's narrative segments, and serves as a metaphor for the history of the tribe.

Keep Your Heart Strong. Length: 58:09. 1986. Deb Wallwork, Prairie Public Television. An hour-long documentary which gives an inside view of contemporary Native American culture in its most accessible and popular form--the Pow Wow.

Legacy in Limbo. Length: 60:00. 1990. Produced by: WXXI-TV. The Museum of the American Indian in New York City is by far the world's greatest collection of Native American artifacts in the world. Yet only a small portion of the more than one million artifacts in the Museum collection, are on public display.

Live and Remember. Length: 28:54. Henry Smith, Solaris/Lakota Project. A documentary about the Lakota Sioux nation's oral tradition, song and dance, medicine and the spirit world, and perceptions of bicultural lifestyle, discussed by Lakota elders, medicine men, and traditional dancers.

Man of Lightning. Length: 28:30. 1982. Produced by: Gary Moss for Georgia State University. "Man of Lightning," based on two Cherokee Indian legends, is an exciting drama of the long-vanished world of the Cherokee in the years before European contact.

Menominee. Length: 58:50. 1974. Produced by: Educational Communications, University of Wisconsin-Green Bay. This documentary examines the historical development of the many social and political problems faced by the Menominee Indians of northwestern Wisconsin.

Minorities in Agriculture: The Winnebago. Length: 28:30. 1984. Produced by: Ralph A. Swain, Briar Cliff College. This documentary highlights the economic development programs of the Winnebago tribe of Nebraska. It begins with a brief history of the tribe and moves to a description of their food self-sufficiency program.

Mother Corn. Length: 28:46. 1977. Produced by: KBYU-TV. Because corn is so sacred to the Hopi, they call it "Mother." Corn is the staple of the Hopi and Pueblo diet and is also a religious symbol of the life plan in the Native religion.

Nations Within a Nation. Length: 58:30. Produced by: Department of Sociology--Oklahoma State University. Sovereignty has come to mean many things to Native American communities: the right to self government; the right to provide services to tribal members; the right to generate income for tribal programs and activities; the right to plan and direct economic development on tribal lands; and the right to maintain the traditional activities of the community. This program examines the historical, legal and social backgrounds of this issue.

Navajo. Length: 29:00. 1979. Produced by: KBYU-TV. In "Navajo," two youngsters leave their modern way of life behind to learn the ways of their traditional Navajo grandparents on a visit to the Navajo Reservation.

The New Pequot: A Tribal Portrait. Length: 60:00. Produced by: Connecticut Public Television. The New Pequot: A Tribal Portrait is a documentary that explores the history and future of Connecticut's Mashantucket Pequot Indians.

Nez Perce--Portrait of a People. Length: 23:00. Produced by: Phil Lucas. Nez Perce--Portrait of a People, documents the history of the Nez Perce people through the early beginnings of peaceful interaction with the white expeditioners Louis and Clark, the learning of Christianity by some Nez Perce, leading to a division between the two spiritual philosophies, to the Treaty of 1855 and with the 1860 gold rush to the northwestern United States, the eventual takeover of more than 90% of Nez Perce lands by the whites.

Ni'bthaska of the Umonhon--A Series. 1987. Produced by: Chet Kincaid/Nebraska Educational Television Network for the

Nebraska Department of Education-ITV Services. A series about a 13-year-old boy from the Omaha tribe as he goes through the first summer of his manhood. This story develops in the year 1800, when the traditional Omaha culture was still intact and thriving. This series portrays a historically accurate and culturally sensitive presentation of Native American life and culture at a time when white and black men had traded, but not settled along the Missouri River.

1,000 Years of Muscogee (Creek) Art. Length: 28:00. 1982. Produced by: Gary Robinson/Creek Nation Communications. This program traces the development of Creek Indian art forms from the prehistoric period of the mound-builders to the present. Experts in the fields of Anthropology, History, and Art Criticism place Creek artifacts in their proper cultural and historical context.

On the Path to Self-Reliance. Length: 45:00. 1982. Produced by: Peter J. Barton Productions. James Billie, Chairman, of the Seminole Tribe exemplifies the goals of the people he serves-- to be proud, independent, and fully self-reliant. This documentary narrated by Chairman Billie provides an excellent overview of tribal history and current tribal economic development.

Oscar Howe: The Sioux Painter. Length: 29:00. 1973. Produced by: KUSD-TV. Oscar Howe, South Dakota's late Artist Laureate, preserves the Sioux culture by giving visual form to Sioux ideas.

People of the Macon Plateau. Length: 9:57. Produced by: Thomas Radford. This video, a short caption of the eastern United States tribes and their history, blends beautiful scenery, archival photos and modern day technologies to represent the contrast between the power of technology and the power of Mother Earth.

People of the First Light--A Series. 1979. Produced by: WGBY-TV. The series shows how Native American people in southern New England have maintained their cultural identity through various means such as dance, art, and a strong sense of family and community.

Program 1: Indians in Southern New England (The Survivors)
Program 2: The Wampanoags of Gay Head (Community Spirit and Island Life)
Program 3: The Boston Indian Community (Change and Identity)
Program 4: The Narragansetts (Tradition)
Program 5: Indians of Connecticut (The Importance of Land)
Program 6: The Indian Experience: Urban and Rural (Survival)
Program 7: The Mashpee Wampanoags (Tribal Identity)

Pride, Purpose, and Promise: Paiutes of the Southwest. Length: 28:10. 1982. Produced by: KLVX-TV. The Paiutes of the Southwest are survivors. Like many Indian tribes, they have struggled against insurmountable odds--disease, loss of land, and economic deprivation. While the struggle continues, the Paiutes are learning that it is possible to restore pride, maintain cultural identity, and strive for self sufficiency through economic development.

Pueblo Peoples: "First Encounters". Length: 30:00. 1991. Produced by: KNME-TV. The program vividly captures the Pueblo peoples' reaction to the first Spanish invaders in 1539 and 1540. This program weaves historic accounts with contemporary Pueblo interpretations of events, while exploring the spiritual and cultural dimensions of the first confrontation with Europeans.

The Real People--A Series. 1976. Produced by: KSPS-TV. This is the first television series made by and about American Indians. The different programs choose highlights from the past and the important aspects of current life on and off the reservations. These programs are designed for a family audience and present a truly Indian point-of-view.

Program 1: A Season of Grandmothers
Program 2: Circle of Song--Part 1
Program 3: Circle of Song--Part 2
Program 4: Mainstream
Program 5: Awakening
Program 6: Spirit of the Wind
Program 7: Buffalo, Blood, Salmon, and Roots
Program 8: Legend of the Stick Game
Program 9: Words of Life--People of Rivers

Red Road: Towards the Techno-Tribal. Length: 26:52. 1984. Produced by: KBDI-TV. This documentary presents and explores contemporary views of Native American philosophy, spirituality, and prophecy. Through an interesting combination of interviews with medicine people, elders, and spokespersons we learn how traditional values and ancient cosmology can play an important role in today's world.

Return of the Raven, The Edison Chiloquin Story. Length: 47:00. 1985. Produced by: Barry Hood Films. In 1954, in a policy which became known as "Klamath Termination," the Klamath Tribe of Oregon joined over a hundred tribes throughout the country in loss of federal recognition. The U. S. government terminated Federal supervision over the property of the Klamath Tribe without their consent. In 1961, the government made individual payments for the reservation land to tribal members. Edison Chiloquin refused payment of over a quarter-million dollars for his land and eventually became the first

individual Native American to have his land returned by Congress. In 1980 President Carter signed the historic Chiloquin Act. In 1985, The Klamaths approached Congress to reverse termination.

Return of the Sacred Pole. Length: 30:00. 1989. Produced by: Michael Farrell, Nebraska Educational Television--Cultural Affairs Unit. "The Return of the Sacred Pole" tells the story of the Omaha tribe and its reclaiming of the Sacred Pole, a spirit-endowed artifact that has been held for the past 100 years by the Peabody Museum at Harvard University.

Seasons of a Navajo. Length: 60:00. 1984. Produced by: Peace River Films and KAET-TV. This is the story of Dorothy and Chauncey Neboyia and their extended family of children, grandchildren and the changing world around them.

Songs in Minto Life. Length: 29:00. 1986. Produced by: Curt Madison. The first documentary of traditional Athabaskan music of Interior Alaska.

Strength of Life--Knokovtee Scott. Length: 27:00. 1984. Produced by: Scott Swearingen, University of Tulsa, Sheila Swearingen, and Gary Robinson, Creek Nation. In this production, Indian artist Knokovtee Scott describes his shellwork jewelry and shares .with us his journey of rediscovery as he sought the authentic art of his Creek and Cherokee ancestors.

The Sun Dagger. Length: 29:00. 1983. Produced by: The Solstice Project. This program tells the story of perhaps the most exciting early Indian discovery in North America. In late June of 1977, Anna Sofaer, a Washington, D.C., artist, climbed to the top of a high butte in Chaco Canyon, New Mexico. She saw a dagger of light pierce an ancient spiral rock carving and was convinced that she had discovered something significant.

Tales of Wesakechak--A Series. 1984. Produced by: Marla Dufour, Storytellers Production. A thirteen part series of fifteen minute programs based on well known Canadian Cree legends. An oral storyteller and shadow puppets are used to dramatize these stories of Wesakechak. Wesakechak was the teacher of the first Indian people.

They Never Asked Our Fathers. Length: 58:00. 1982. Produced by: KYUK-TV, John McDonald & Alexie Isaac. Nunivaaq, the name means "Island." For at least 2,000 years it has been home of Yup'ik Eskimos, hunters and gatherers, seafarers and fishers. Unknown to them, other people were laying claim to that land, first the Russians and then the United States government. They Never Told Our Fathers interweaves historic

photographs, documents, interviews with Eskimo elders and scenes of island life in the Berin Sea, one of the most remote and beautiful parts of Alaska, to demonstrate the negative impact of U.S. government policies on Nunivaaq over the past fifty years.

Tomorrow's Yesterday. Length: 29:12. 1971. Produced by: KBYU-TV. This program shows how the Pueblo people adapt to the challenges of modern civilization while maintaining their identity and culture.

The Treaty of 1868 Series. 1987. Produced by: NETCHE. Who really owns the Black Hills of western South Dakota? The arguments are as intertwined as the dark pines for which the area is named. To the Lakota Sioux, it is sacred ground lost; to the U.S. government, it is land fairly claimed and settled. Examine the roots of this dispute in The Treaty of 1868, a two-part production. These half hour segments present facts and beliefs that have fueled over a century of debate.

The Trial of Standing Bear. 1988. Produced by: The Nebraska Education Television Network. In 1877, the United States government forcibly moved members of the Ponca Indian Nation from their ancestral home on the Niobrara River in northern Nebraska 500 miles south to the Indian Territory, in what is now Oklahoma. "The Trial of Standing Bear" tells the story of Ponca Chief Standing Bear, who was arrested by the U. S. Army after leading a small group of his people from Indian Territory back to their homeland in northern Nebraska in defiance of government orders. His plight was the basis for the landmark 1879 legal case which established for the first time that "an Indian is a person within the meaning of the law" and thus was recognized as having protection under the U. S. Constitution.

Walking with Grandfather--A Series. 1988. Produced by: Phil Lucas Productions, Inc. Stories have always been a special part of the way people communicate with and relate to each other. They also help people learn a great deal about themselves, the world around them, and the beliefs and values of their own and other cultures. The stories in the "Walking With Grandfather" series do all of the above.

Warriors. Length: 57:21. Deb Wallwork, Prairie Public Television. Since World War I, Native American Indians have served in the United States Armed Forces. During the Vietnam War, close to 90% of the 86,000 who enlisted volunteered, giving Native Americans the highest record of service per-capita of any ethnic group. Over half served in combat. Why were so many Native Americans willing to go fight in American's most controversial war? What is their view of Vietnam twenty years later?

We Are One--A Series. 1986. Teacher's Guide. Produced by: Chet Kincade/Nebraska Educational. A series about the life and culture of a Native American family in early 19th century Nebraska. These eight, 20-minute lessons are designed to bring to life the richness and complexity of Native American culture-- in particular, the Omaha culture.

White Man's Way. Length: 30:00. 1986. Produced by: Christine Lesiak/Nebraska Educational Television Network. Beginning in the late 1800's, an experiment that endeavored to transform the American Indian "from savagery into civilization" took place across the United States. In the heart of what was once Pawnee Indian country-- Genoa Nebraska--was built the U. S. Indian School, a government-supported military-style school for Indian children from more than 20 tribes. Here they were taught the White Man's language, traditions and lifestyles and were forbidden to practice their own.

Woonspe (Education and the Sioux). Length: 27:45. 1974. Produced by: South Dakota ETV. Woonspe is the Dakota word for "lesson." This film explores the problem of Native American education.

Native Voices Public Television Workshop. VCB Room 224, Montana State University, Bozeman, MT, 59717, (406) 994-6223. Program which gives Native American producers support to create documentaries relevant to Native American communities.

"Warrior Chiefs in a New Age" (Dean Curtis Bear Claw, 1991, 28:00). In the late 1800s Chiefs Plenty Coups and Medicine Crow have prophetic visions which deal with the future of the Crow people which helped lead them into the 20th Century.

"Transitions: Destructions of a Mother Tongue" (Darrell Kip and Joe Fisher, 1991, 28:00). Explores relationship between language, thought and culture and the impact of language disappearances in Native American cultures.

"The Place of the Falling Waters" (Roy Bigcrane and Thompson Smith, 1991, 90 minutes in 3 one-half hour episodes). Offers a unique detailed history of one U. S. Indian reservation from the early 20th century to today (Flathead Indian Reservation).

Sources of Films and Slides on Native Americans:

National Film Board of Canada, 16th Floor, 1251 Avenue of Americas, New York, NY, 10020-1173.

Barr Films, 12801 Schabarum Avenue, P. O. Box 7878, Irwindale, CA, 91706-7878.

New Day Films, 121 West 27th Street, Suite 902, New York, NY, 10001.

Universal Color Slide Company, 8450 South Tamiami Trail, Sarasota, FL, 34238-2936, 1-800-326-1367.

"Art of the North American Indian." Survey of Indian arts of North America.

Multicultural art prints with teacher's guide on selected American Indian artifacts.

University of California, Extension Media Center, 2176 Shattuck Avenue, Berkeley, CA, 94704, (510) 642-0460. 75 Native American videos and films.

University of Colorado, Film/Video Library, Boulder, CO. 147 videos and films on Native Americans.

WGBH/Time-Life, 1271 Avenue of the Americas, New York, NY, 10020.

Founders Society, The Detroit Institute of Art, Rights and Reproduction Department, 5200 Woodward Avenue, Detroit, MI, 48202, Fax: 313-833-9161. Slides on: Native American arms and armor, ceramics, ceremonial objects, costume, jewelry, leatherwork, sculpture, woodcarving.

Sandak, G. K. Hall and Co., 70 Lincoln Street, Boston, MA, 02111, 1-800-343-2806. Slides on Native American art and artifacts from the Peabody Museum of Archeology and Ethnology, Harvard University, and Native American art slides.

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P.O. Box 311
Mansura, Louisiana 71351

Chief
Tuscarora Nation
2006 Mt. Hope Road
Lewiston, New York 14092

President
Wampanoag Tribe of Gay Head
State Road, RFD 137
Gay Head, Massachusetts 02535

Chairman
Bad River Tribal Council
Route 39
Odanah, Wisconsin 54861

Chairman
Bay Mills Executive Council
Route 1
Brimley, Michigan 49715

Chairman
Forest County Potawatomi General Council
P.O. Box 346
Crandon, Wisconsin 54520

Chairman
Grand Traverse Band
Route 1, Box 135
Suttons Bay, Michigan 49682

Chairman
Hannahville Indian Community Council
Hannahville Rt. 1 Road N14910
Wilson, Michigan 49896

Chairperson
Keweenaw Bay Tribal Council
Center Building, Route 1, Box 45
Baraga, Michigan 49908

Chairman
Lac Cowurte Oreilles Tribal Council
Route 2, Box 2700
Hayward, Wisconsin 54843

President
Lac du Flambeau Tribal Council
P.O. Box 67
Lac du Flambeau, Wisconsin 54538

Chairman
Lac Vieux Desert Band of Chippewa Indians
P.O. Box 446
Watersmeet, Michigan 49969

Chairman
Lower Sioux Indian Community Council
Rural Route 1, Box 308
Morton, Minnesota 56270

Chairman
Menominee Indian Tribe of Wisconsin
P.O. Box 397
Keshena, Wisconsin 54135

President
Minnesota Chippewa Tribal Executive Committee
Box 217
Cass Lake, Minnesota 56633

Chairman
Oneida Executive Committee
P.O. Box 365
Oneida, Wisconsin 54155-0365

President
Prairie Island Community Council
5750 Sturgeon Lake Road
Welch, Minnesota 55089

Chairman
Red Cliff Tribal Council
P.O. Box 529
Bayfield, Wisconsin 54814

Chairperson
Red Lake Tribal Council
P.O. Box 550
Red Lake, Minnesota 56671

Chairman
Sac & Fox Tribal Council
Route 2, Box 56C
Tama, Iowa 52339

Chief
Saginaw Chippewa Tribal Council
7070 East Broadway Road
Mt. Pleasant, Michigan 48858

President
Sault Saint Marie Chippewa Tribal Council
206 Greenough Street
Sault Ste. Marie, Michigan 49783

Chairman
Shakopee Sioux Community Council
2330 Sioux Trail, NW
Prior Lake, Minnesota 55372

Chairman
Sokaogon Chippewa Tribal Council
Route 1, Box 625
Crandon, Wisconsin 54520

President
St. Croix Council
P.O. Box 287
Hertel, Wisconsin 54845

President
Stockbridge-Munsee Tribal Council
Route 1
Bowler, Wisconsin 54416

Chairperson
Wisconsin Winnebago Business Council
P.O. Box 311
Tomah, Wisconsin 54660

Chairperson
Upper Sioux Board of Trustees
P.O. Box 147
Granite Falls, Minnesota 56241

Chairman
Navajo Tribal Council
P.O. Box 308
Window Rock, Arizona 86515

Chairperson
Ak Chin Indian Community Council
Route 2, Box 27
Maricopa, Arizona 85239

Chairperson
Chemehuevi Tribal Council
P.O. Box 1976
Chemehuevi Valley, California 92363

Chairman
Cocopah Tribal Council
Box Bin "G"
Somerton, Arizona 85350

Chairman
Colorado River Tribal Council
Route 1, Box 23-B
Parker, Arizona 85344

Chairman
Duckwater Shoshone Tribal Council
P.O. Box 68
Duckwater, Nevada 89314

Chairman
Ely Colony Council
16 Shoshone Circle
Ely, Nevada 89301

Chairman
Fallon Business Council
8955 Mission Road
Fallon, Nevada 89406

Chairman
Fort McDermitt Tribal Council
P.O. Box 457
McDermitt, Nevada 89421

President
Mohave Apache Community Council
P.O. Box 17779
Fountain Hills, Arizona 85268

Chairperson
Fort Mojave Tribal Council
500 Merriman Avenue
Needles, California 92363

Governor
Gila River Indian Community Council
P.O. Box 97
Sacaton, Arizona 85247

Chairman
Goshute Business Council
P.O. Box 6104
Ibapah, Utah 84034

Chairman
Havasupai Tribal Council
P.O. Box 10
Supai, Arizona 86435

Chairman
Hopi Tribal Council
P.O. Box 123
Kykotsmovi, Arizona 86039

Chairperson
Hualapai Tribal Council
P.O. Box 168
Peach Springs, Arizona 86434

Chairperson
Kaibab Paiute Tribal Council
Tribal Affairs Building
Pipe Springs, Arizona 86022

Chairperson
Las Vegas Colony Council
No. 1, Paiute Drive
Las Vegas, Nevada 89106

Chairman
Lovelock Tribal Council
Box 878
Lovelock, Nevada 89419

Chairman
Moapa Business Council
P.O. Box 56
Moapa, Nevada 89025

Chairperson
Tribal Council of Paiute Indian Tribe of Utah
600 North 100 East
Cedar City, Utah 84720

Chairman
Pascua Yaqui Tribal Council
7474 S. Camino De Oeste
Tucson, Arizona 85746

Chairman
Pyramid Lake Paiute Tribal Council
P.O. Box 256
Nixon, Nevada 89424

President
Quechan Tribal Council
P.O. Box 1352
Yuma, Arizona 85364

Chairman
Reno-Sparks Indian Council
98 Colony Road
Reno, Nevada 89502

President
Salt River Pima-Maricopa Indian Community Council
Route 1, Box 216
Scottsdale, Arizona 85256

Chairman
San Carlos Tribal Council
P.O. Box 0
San Carlos, Arizona 85550

Clhairman
Shoshone Paiute Business Council
P.O. Box 219
Owyhee, Nevada 89832

Chairman
Skull Valley Executive Committee
%Unitah and Ouray Agency
P.O. Box 130
Fort Duchesne, Utah 84026

Chairman
Summit Lake Paiute Council
P.O. Box 1958
Winnemucca, Nevada 89445

Chairman
Tribal Council of the Te-Moak Western
Shoshone Indians of Nevada
525 Sunset Street
Elko, Nevada 89801

Chairman
Tohono O'odham Council
P.O. Box 837
Sells, Arizona 85634

Chairperson
Tonto Apache Tribal Council
Tonto Reservation #30
Payson, Arizona 85541

Chairperson
Walker River Paiute Tribal Council
P.O. Box 220
Schurz, Nevada 89410

Chairman
Washoe Tribal Council
Rt. 2, 919 Highway 395 South
Gardnerville, Nevada 89410

Chairman
White Mountain Apache Tribal Council
P.O. Box 700
Whiteriver, Arizona 85941

Chairman
Yavapai-Apache Community Council
P.O. Box 1188
Camp Verde, Arizona 86322

Chairman
Yerington Paiute Tribal Council
171 Campbell Lane
Yerington, Nevada 89447

Chairman
Yomba Tribal Council
Route 1, Box 24
Austin, Nevada 89310

Chairman
Burns-Paiute General Council
H.C. 71, 100 Pasigo Street
Burns, Oregon 97720

Chairman
Chehalis Community Council
P.O. Box 536
Oakville, Washington 98568

Chairman
Coeur D'Alene Tribal Council
Plummer, Idaho 83851

Chairman
Colville Business Committee
P.O. Box 150
Nespelem, Washington 99155

Chairman
Confederated Salish and Kootenai Tribal Council
Box 278
Pablo, Montana 59855

Chairman
Confederated Tribes of Coos Lower Umpqua and Siuslaw Indians
455 South 4th Street
Coos Bay, Oregon 97420

Chairman
Confederated Tribe of the Grande Ronde Tribal Council
P.O. Box 38
Grande Ronde, Oregon 97347

Chairperson
Cow Creek Band of Umpqua Indians
Board of Directors
649 W. Harrison
Roseburg, Oregon 97470

Chairman
Fort Hall Business Council
P.O. Box 306
Fort Hall, Idaho 83203

Chairperson
Hoh Tribal Business Committee
HC 80, Box 917
Forks, Washington 98331

Chairman
Kalispel Business Committee
Box 39
Usk, Washington 99180

Chairman
Jamestown Klallam Tribe
305 Old Blyn Highway
Sequim, Washington 98382

Chairman
Klamath General Council
Box 436
Chiloquin, Oregon 97624

Chairman
Kootenai Tribal Council
P.O. Box 1269
Bonners Ferry, Idaho 83805

Chairman
Lower Elwha Community Council
1666 Lower Elwha Community Center
Port Angeles, Washington 98362

Chairman
Lummi Business Council
2616 Kwina Road
Bellingham, Washington 98226-9298

Chairman
Makah Tribal Council
P.O. Box 115
Neah Bay, Washington 98357

Chairperson
Muckleshoot Tribal Council
39015 172nd Street, Southeast
Auburn, Washington 98002

Chairman
Nez Perce Executive Committee
P.O. Box 305
Lapwai, Idaho 83540

Chairman
Nisqually Indian Community Council
4820 She-Nah-Num Drive, S.E.
Olympia, Washington 98503

Chairman
Nooksack Tribal Council
P.O. Box 157
Deming, Washington 98244

Chairman
Northwestern Band of Shoshoni Nation
P.O. Box 145
Fort Hall, Idaho 83203

Chairman
Port Gamble Community Council
P.O. Box 280
Kingston, Washington 98346

Chairman
Puyallup Tribal Council
2002 East 28th Street
Tacoma, Washington 98404

Chairman
Quileute Tribal Council
P.O. Box 279
LaPush, Washington 98350

President
Quinault Business Committee
P.O. Box 189
Taholah, Washington 98587

Chairman
Sauk-Suiattle Tribal Council
5318 Chief Brown Lane
Darrington, Washington 98241

Chairperson
Shoalwater Bay Tribal Council
P.O. Box 130
Tokeland, Washington 98590

Chairperson
Siletz Tribal Council
P.O. Box 549
Siletz, Oregon 97380

Chairman
Skokomish Tribal Council
No. 80 Tribal Center Rd.
Shelton, Washington 98584

Chairman
Spokane Business Council
P.O. Box 100
Wellpinit, Wshington 99040

Chairman
Squaxin Island Tribal Council
SE 70, Squaxin Lane
Shelton, Washington 98584

Chairperson
Stillaquamish Board of Directors
3439 Stoluckquamish Lane
Arlington, Washington 98223

Chairperson
Suquamish Tribal Council
P.O. Box 498
Suquamish, Washington 98392

Chairman
Swinomish Indian Tribal Community
P.O. Box 817
LaConner, Washington 98257

Chairman
Tulalip Board of Directors
6700 Totem Beach Road
Marysville, Washington 98270

Chairman
Umatilla Board of Trustees
P.O. Box 638
Pendleton, Oregon 97801

Chairman
Upper Skagit Tribal Council
2284 Community Plaza
Sedro Wooley, Washington 98284

Chairman
Warm Springs Tribal Council
P.O. Box C
Warm Springs, Oregon 97761

Chairman
Yakima Tribal Council
P.O. Box 151
Toppenish, Washington 98948

Chairman
Agua Caliente Tribal Council
325-2086
960 E. Tahquitz Way #106
Palm Springs, California 92262

Chairperson
Alturas Rancheria
P.O. Box 1035
Alturas, California 96101

Chairman
Barona General Business
1095 Barona Road
Lakeside, California 92040

Chairman
Benton Paiute Reservation
Star Route 4, Box 56-C
Benton, Calif. 93512

Chairman
Berry Creek Rancheria
1779 Mitchell Avenue
Oroville, California 95965

Chairman
Big Lagoon Rancheria
P.O. Box 3060
Trinidad, California 95570

Chairperson
Big Pine Reservation
P.O. Box 700
Big Pine, Calif. 93513

Chairperson
Big Sandy Rancheria
P.O. Box 337
Auberry, California 93602

Chairman
Bishop Indian Tribal Council
P.O. Box 548
Bishop, Calif 93514

Chairperson
Blue Lake Rancheria
P.O. Box 428
Blue Lake, Calif 95525

Chairman
Bridgeport Indian Colony
P.O. Box 37
Bridgeport, Calif 93517

Representative
Buena Vista Rancheria
4650 Coalmine Road
Ione, Calif 95640

Chairman
Cabazon General Council
84-245 Indio Spring Drive
Indio, Calif 92201

Sokesperson
Cahuilla General Council
P.O. Box 860
Anza, Calif 92306

Chairman
Campo General Council
1779 Campo Truck Trail
Campo, Calif 92006

Chairman
Cedarville Rancheria
P.O. Box 142
Cedarville, Calif 96104

Chairman
Chicken Ranch Rancheria
P.O. Box 1699
Jamestown, Calif 95327

Representative
Cloverdale Rancheria
285 Santana Drive
Cloverdale, Calif 95424

Chairman
Cold Springs Rancheria
P.O. Box 209
Tollhouse, Calif 93667

Chairman
Colusa Rancheria
P.O. Box 8
Colusa, Calif 95932

Chairperson
Cortina Rancheria
P.O. Box 41113
Sacramento, Calif 95841

Chairperson
Coyote Valley Reservation
P.O. Box 39
Redwood Valley, Calif 95470-0039

Chairman
Cuyapaipe General Council
P.O. Box 471
Alpine, Calif 92001

Chairman
Dry Creek Rancheria
P.O. Box 607
Geyserville, Calif 95441

Chairman
Elem General Council
Sulphur Bank Rancheria
P.O. Box 618
Clearlake Oaks, Calif 95423

Chairperson
Elk Valley Rancheria
P.O. Box 1042
Crescent City, Calif 95531

Chairman
Fort Bidwell Community Council
P.O. Box 127
Fort Bidwell, Calif 96112

Chairman
Fort Independence Reservation
P.O. Box 67
Independence, Calif 93526

Chairman
Greenville Rancheria
P.O. Box 237
Greenville, Calif 95947

Chairman
Grindstone Rancheria
P.O. Box 63
Elk Creek, Calif 95939

Chairman
Hoopa Valley Business Council
P.O. Box 1348
Hoopa, Calif 95546

Chairman
Hopland Reservation
P.O. Box 610
Hopland, Calif 95449

Spokesperson
Inaja and Cosmit General Council
739 A St., Apt 12
Ramona, Calif 92065

Chairperson
Jackson Rancheria
1600 Bingo Way
Jackson, Calif 95642

Chair
Jamul General Council
P.O. Box 612
Jamul, Calif 92035

Chairperson
Karuk Tribe of California
P.O. Box 1016
Happy Camp, Calif 96039

Chairperson
LaJolla General Council
Star Route, Box 158
Valley Center, Calif 92082

Chair
La Posta General Council
1064 Barona Road
Lakeside, Calif 92040

Chairman
Laytonville Rancheria
P>O. Box 1239
Laytonville, Calif 95454

Chairman
Lone Pine Reservation
Star Route 1-1101 South Main St.
Lone Pine, Calif 93545

Chairperson
Lookout Rancheria
Lookout, alif 96054

Spokesman
Los Coyotes General Council
P.O. Box 249
Warner Springs, Calif 92086

Chairman
Manchester/Port Arena Rancheria
P.O. Box 623
Point Arena, Calif 95486

Chairperson
Manzanita General Council
P.O. Box 1302
Boulevard, Calif 92005

Chairman
Mesa Grande General Council
P.O. Box 242
Warner Springs, Clif 92086

Chairman
Middletown Rancheria
P.O. Box 292
Middletown, Calif 95461

Chairperson
Mooretown Rancheria
1900 Oro Dam Blvd. #8
Oroville, Calif 95965

Chairman
Morongo General Council
11581 Potrero Road
Banning, Calif 92220

Spokesperson
North Fork Rancheria
3027 Clement Street, #2
San Franciso, Calif 94121

Chairman
Pala General Council
P.O. Box 43
Pala, Calif 92059

Chairman
Pauma General Council
P.O. Box 86
Pauma Valley, Calif 92061

Spokesperson
Pechanga Tribal Council
P.O. Box 1477
Temecula, Calif 92390

Chairperson
Picayune Rancheria
P.O. Box 708
Coarsegold, Calif 93614

Chairperson
Pinoleville Rancheria
367 N. State Street, Suite 204
Ukiah, Calif 95482

President
Pit River Tribal Council
P.O. Drawer 1570
Burney, Calif 96013

Representative
Potter Valley Rancheria
P.O. Box 94
Potter Valley, Calif 95469

Chairman
Quartz Valley Rancheria
P.o. Box #25
Fort Jones, Calif 96032

Representative
Ramona Band of Cahuilla Indians
P.O. Box 26
Anza, Calif 92306

Chairman
Redding Rancheria
1786 California Street
Redding, Calif 96001

Chairperson
Redwood Valley Rancheria
P.O. Box 499
Redwood Valley, California 95470

President
Coast Indian Community of the Resighini Rancheria
P.O. Box 212
Klamath, Calif 95548

Chairman
Rincon Business Committee
P.O. Box 68
Valley Center, Calif 92082

Chairperson
Robinson Rancheria
P.O. Box 1119
Nice, Calif 95464

Chairperson
Rohnerville Rancheria
P.O. Box 108
Eureka, Calif 95501

President
Round Valley Reservation
P.O. Box 448
Covelo, Calif 95428

Chairman
Rumsey Rancheria
P.O. Box 18
Brooks, CAlif 95606

Chairman
San Manuel General Council
5438 North Victoria Avenue
Highland, Calif 92346

Chairperson
San Pasqual General Council
P.O. Box 365
Valley Center, Calif 92082

Chairman
Santa Rosa Rancheria
16835 Alkali Drive
Lemoore, Calif 93245

Chairperson
Santa Ynez General Council
P.o. Box 517
Santa Ynez, Calif 93460

Chairman
Santa Ysabel General Council
P.O. Box 126
Santa Ysabel, Calif 92070

Chairman
Sherwood Valley Rancheria
2141 S. State Street
Ukiah, Calif 95482

Chairperson
Shingle Springs Rancheria
P.O. Box 1340
Shingle Springs, Calif 95682

Chairman
Smith River Rancheria
P.O. Box 239
Smith River, Calif 95567

Spokesman
Soboba General Council
P.O. Box 487
San Jacinto, Calif 92383

Chairman
Stewarts Point Rancheria
P.O. Box 54
Stewarts Point, Calif 95480

Chairman
Susanville Rancheria
P.O. Drawer U
Susanville, Calif 96130

Spokesperson
Sycuan Business Committee
5441 Dehesa Road
El Cajon, Calif 92021

Chairman
Table Bluff Rancheria
P.O. Box 519
Loleta, Calif 95551

Chairman
Table Mountain Rancheria
P>o. Box 243
Friant, Calif 93626

Chairman
Torres-Martinez Business Committee
66-725 Martinez Road
Thermal, Calif 92274

Chairperson
Trinidad Rancheria
P.O. Box 630
Trinidad, Calif 95570

Chairman
Tule River Reservation
P.O. Box 589
Porterville, Calif 93258

Chairman
Tuolumne Me-wuk Rancheria
P.O. Box 696
Tuolumne, Calif 95379

Chairperson
Twenty Nine Palms General Council
280 S. El Cielo, #2
Palm Springs, Calif 92262

Chairperson
Upper Lake Rancheria
P.O. Box 20272
Sacramento, Calif 95820

Chairman
Viejas Tribal Council
P.O. Box 908
Alpine, Calif 92001

COURSE OUTLINES AND SYLLABI

These course outlines and syllabi provide suggestions for faculty who wish to integrate materials on Native Americans into core courses or to teach Native American studies courses.

STRATEGIES FOR THE CORE COURSE IN POLITICAL SCIENCE
Prepared by Dr. Melanie McCoy, Assistant Professor of Political Science

I. The Historical Context of the American Revolution and the Writing of the U.S. Constitution. This introductory section provides an opportunity for the instructor to speak of the different peoples and cultures in North America prior to the American Revolution. As part of this discussion, the instructor can speak of the First Americans (Native American peoples) and their ruelationships with European colonials. Within this context, the instructor can discuss how European values and christianity influenced the way Europeans perceived Native Americans and how these European values and beliefs influenced colonial policies toward Native American peoples.

Sources:

Alfred J. Wrobel, Michael J. Eula. American Ethnics and Minorities, Readings in Ethnic History. Dubuque, Iowa: Kendall/Hunt Publishing Co., 1990, "The American Indian in U.S. History," p. 1-18.

Coffer, William E. Phoenix: The Decline and Rebirth of the Indian People. New York: Van Nostrand Reinhold, 1979. How ideas of christianity and European values were used to justify colonial Indian policies.

II. The Declaration of Independence and the U.S. Constitution. This section can include a discussion of the influence of the ideas of various European political philosophers on the writing of these two documents (for example, John Locke,

Montesquieu). The instructor can then include materials on how the ideas and values of Native Americans also influenced the writing of these documents.

Sources:

Weatherford, Jack. Indian Givers, How the Indians of the Americas Transformed the World. New York: Fawcett Columbine, 1988, "Liberty, Anarchism and the Noble Savage," p. 117-131 and "The Founding Indian Fathers," p. 133-150.

Grinde, Donald A., Jr. The Iroquois and the Founding of the American Nation. San Francisco: Indian Historian Press, 1977.

Brandon, William. The Last Americans: The Indians in American Culture. New York: McGraw/Hill, 1974.

These three books delineate how the Native American concepts of personal liberty and freedom may have influenced European philosophers who, in turn, influenced the American Revolution and the writing of the U.S. Constitution (Sir Thomas More; Michel de Montaigne; Louis Armand de Lom d'Arc, Baron de Lahonton; and Thomas Paine). They also show the influence and impact of Native American peoples on American democratic institutions and the U.S. Constitution and the powerful role the Iroquois Confederacy may have played in the forming of the American system of government.

III. Federalism.

This section provides an opportunity for the instructor to use the relationship of various Native American peoples with local governments, the states and the U.S. government to show how a federal system of government works. I would suggest that the instructor tailor this material to the local governments, state and tribes that are located in the vicinity of their college or university. This material could be used as an example of how the federal system of government operates in a specific field of policy. Since most Anglo-Americans are unaware of the unique relationship of Native Americans to the various levels of government, this would provide an excellent opportunity to inform students of their unique status. This discussion might also provide an opportunity to lessen the bias of some non-Native American students who make statements such as "Indians are given everything by the government"; "Indians don't have to pay taxes"; "Indians don't have to obey the law," etc.

Sources:

Price, Monroe E. Law and the American Indian: Readings, Notes and Cases. Indianapolis: Bobbs/Merrell, 1973, discusses conflict between tribes and states.

Taylor, Theodore W. The States and Their Indian Citizens.

Washington, D.C.: Government Printing Office, 1972, discusses the relationship of Indians to their own tribal governments, to the federal government, and to local and state governments.

Pevar, Stephen L. The Rights of Indians and Tribes. New York: Bantam Books, 1983, p. 99-115, 210-212 (states), p. 41-67 (federal). Pages 227-239 provide a good discussion of the special status under U.S. law of certain Indian groups---Pueblos of New Mexico, Alaska Natives, Oklahoma Indians, New York Indians, and the status of non-recognized tribes.

IV. Voting Rights.

The instructor can include information on the voting rights of Native Americans when discussing how specific minority groups were given the right to vote. The instructor might discuss how being given the right to vote does not result in political equality and use Native Americans as an example of how and why the right to vote has not resulted in influence in electoral politics or election of Native Americans to state and federal offices.

Source:

Pevar, Stephen L. The Rights of Indians and Tribes. New York: Bantam Books, 1983, p. 212-213.

V. The Presidency.

When discussing the relationship of the President to the other two branches of government, the instructor can use the landmark case, Worcester v. Georgia(1832) as a vehicle to discuss an important part of the relationship between the judicial and executive branches---the president's responsibility to enforce federal court decisions. This is the case that President Andrew Jackson refused to enforce. The U.S. Supreme Court (Chief Justice Marshall) had ruled against the State of Georgia stating that it had no authority over Cherokee lands. Jackson supposedly said "Well, John Marshall has made his decision, now let him enforce it." This refusal helped set the stage for the removal of tribes from the South to the Indian Territory and, of course, led to the infamous "Trail of Tears."

VI. Political Interest Groups and Social Movements.

When discussing tactics used by political interest groups to press their claims on the government, the instructor can use Native American groups as examples of how to successfully use the federal courts to press claims on the government when tactics such as electoral politics, lobbying, etc., are not effective.

Sources:

Pevar, Stephen L. The Rights of Indians and Tribes. New York:

Bantam Books, 1983.

Price, Monroe E. Law and the American Indian: Readings, Notes and Cases. Indianapolis: Bobbs/Merrill, 1973.

The instructor can also use the American Indian Movement (AIM) as an example of a social movement and explain how this movement tried to change dominant social institutions and the perceptions of Euro-Americans of Native Americans.

Sources:

Deloria, Vine, Jr. Behind the Trail of Broken Treaties: An Indian Declaration of Independence. New York: Delacorte, 1974. Describes the organization of AIM, discusses 1972 occupation of Wounded Knee, etc.

Braudy, Susan. "We Will Remember Survival School: The Women and Children of the American Indian Movement," Ms. Magazine. 5 (July, 1976): 94-120.

Steiner, Stan. "The Changing Woman." In The New Indians. New York: Harper & Row, 1960. Chapter on women in the political movements of the 1960s.

Witt, Shirley Hill. "The Brave-Hearted Women: The Struggle at Wounded Knee." Akwesasne Notes. 8, No. 2 (1976) 16-17. Discusses the women in AIM.

VII. Equal Rights and Liberties.

When discussing religious freedom guarantees of the first amendment to the U.S. Constitution, include materials on Native American religious freedom. In almost every survey class some student will ask why Native Americans are given special treatment or privileges under the first amendment or why some Native Americans are allowed to use drugs in religious ceremonies while non-Indians are not.

Sources:

Native American Rights Fund. Announcements Winter 1979. Boulder, Colorado: NARF, Inc. This discusses recent legal and cultural issues surrounding the American Indian Religious Freedom Act of 1978 (PL 95-341).

Pevar, Stephen L. The Rights of Indians and Tribes. New York: Bantam Books, 1983, p. 208-209 (discusses Native American freedom of religion).

VIII. Domestic Policy.

The instructor can include material in this section of the course on U.S. Indian policies. I would suggest trying to pick one which is especially applicable to the location of your college or university. If your region is interested in

Indian gaming, or religious freedom, or closing off lands to development, or water rights, fishing rights, etc., you can choose that specific policy to emphasize.

Sources:

Levitan, Sar A., and William B. Johnston. Indian Giving: Federal Programs for Native Americans. Baltimore: Johns Hopkins University Press, 1975.

Prucha, Francis Paul; William T. Hagan; Alvin M. Josephy, Jr. American Indian Policy. Indianapolis: Indiana Historical Society, 1971.

Sorkin, Alan L. American Indians and Federal Aid. Washington, D.C.: Brookings Institution, 1971.

Taylor, Theodore W. The States and Their Indian Citizens. Washington, D.C.: GPO, 1972.

IX. U.S. Political Ideology(an interrelated, consistent set of ideas concerning economic order, social goals, and moral and social values).

As part of this discussion, the instructor can discuss how certain U.S. values (such as manifest destiny, messianic complex) influence past and present U.S. policies toward Native Americans.

The instructor could discuss how many U.S. values, which underlie its political ideology, are shared with Native Americans (personal liberty, freedom, participatory government). This would also be an appropriate place in the course to discuss contributions Native Americans have made to the U.S. culture and its value system. Finally, the instructor might use a pamphlet such as "What are America's Social Values?", Chapter 2 of Greenhaven Press, Inc.'s American Values: Opposing Viewpoints, 1989 (ISBN 0-89908-956-9).

This pamphlet contains a viewpoint entitled "America Can Learn from Indian Values," by Ed McGaa, p. 104-110.

Sources:

Coffer, William E. Phoenix: the Decline and Rebirth of the Indian People. New York: Van Nostrand Reinhold, 1979.

Weatherford, Jack. Indian Givers, How the Indians of the Americas Transformed the World. New York: Fawcett Columbine, 1988.

Weatherford, Jack. Native Roots, How the Indians Enriched America. New York: Fawcett Columbine, 1991.

Textbooks: Two political science survey textbooks have been mentioned to me as attempting to integrate Native Americans and other political minorities into the text (as opposed to most

survey texts which tack on a chapter as an afterthought giving 2-3 pages to each minority group). I have not had the opportunity to use either of these texts; consequently, I am not recommending them at this point. I am always on the lookout for texts which treat cultural diversity in an integrated manner. Please let me know if you are aware of any textbooks which the Association might add to this brief list.

Harris, Fred R. and Wasserman, Gary. America's Government. HarperCollins, 1990, ISBN 067339911-7.

I think that the book recommended to me was actually Fred Harris' America's Democracy which is out of print and not available. HarperCollins thinks the new book uses the same approach....

Flammang, Janet. Gordon, Dennis. Lukes, Timothy. Smortsen, Kenneth. American Politics in a Changing World. Pacific Grove, California: Brooks/Cole Publishing Company, 1990. The authors state "The importance of the human element also underscores our belief that a clear and accurate picture of American politics demands constant, not intermittent attention to the contributions of women and ethnic minorities. "Native American Literature Resources". Prepared by Jean Molesky-Poz, Native American Studies, University of California, Berkeley.

The following is a list of resources for developing courses on Native American literature. Ms. Molesky-Poz also suggests looking at A. LaVonne Brown Ruoff's American Indian Literature.

Teaching NA Literature Resources: Course Designs and Bibliographies

Allen, Paula Gunn (Laguna/Sioux) ed. Studies in American Indian Literature: Critical Essays and Course Designs. New York: MLA, 1983.

Ruoff, A. LaVonne Brown. American Indian Literatures: An Introduction, Bibliographic Review, and Selected Bibliography.

Novels

Dorris, Michael A. (Modoc). A Yellow Raft on Blue Water. New York: Holt, 1987; Warner, 1988.

Erdrich, Louise (Ojibwa). Beet Queen. New York: Holt, 1986; Bantam, 1987.

------. Love Medicine. New York: Holt, 1984; Bantam, 1987.

------. Tracks. New York: Holt, 1988; Harper, 1989.

Hogan, Linda (Chicksaw). Mean Spirit. New York: Atheneum, 1990.

King, Thomas. Medicine River. New York: Penguin Books, 1989.

Mathews, John Joseph (Osage). Sundown. 1934. Introduction: Virginia H. Mathews. Norman: University of Oklahoma Press, 1988.

McNickle, D'Arcy (Cree/Salish). The Surrounded. 1936. Introduction: William Towner. Albuquerque: University of New Mexico Press, 1978.

------. Wind From an Enemy Sky. 1978. Afterward: Louis Owens (Cherokee). Albuquerque: University of New Mexico Press, 1988.

Momaday, N. Scott (Kiowa). The House Made of Dawn. New York: Harper, 1968, 1989.

------. The Way to Rainy Mountain. Albuquerque: University of New Mexico Press, 1969.

Mourning Dove (Christine Quintasket) (Colville). Mourning Dove: A Salishan Autobiography. Ed. Jay Miller. American Indian Lives. Lincoln: University of Nebraska Press, 1990.

Silko, Leslie Marmon (Laguna). Almanac of the Dead.

------. Ceremony. New York: Viking, 1977; Penguin, 1986.

------. Storyteller. 1981. New York: Arcade, 1989.

Vizenor, Gerald (Ojibwa). Dead Voices. 1992.

------. Darkness in Saint Louis Bearheart. St. Paul: Truck, 1978. Bearheart. Minneapolis: University of Minnesota Press, 1990.

------. Griever: An American Monkey King in China. Minneapolis: University of Minnesota Press, 1990.

------. The Trickster of Liberty. Minneapolis: University of Minnesota Press, 1988.

------. Wordarrows: Indians and Whites in the New Fur Trade. Minneapolis: University of Minnesota Press, 1978.

------. The People Named the Chippewa. Minneapolis: University of Minnesota, 1984.

Welch, James (Blackfeet/Gros Ventre). The Death of Jim Loney. 1979. New York: Penguin, 1987.

------. Fools Crow. New York: Viking, 1986.

------. Winter in the Blood. 1974. New York: Penguin, 1986.

Anthologies

Allen, Paula Gunn (Laguna/Sioux), ed. Spider Woman's Granddaughters: Traditional Tales and Contemporary Writing by Native American Women. Boston: Beacon, 1989.

Green, Rayna (Cherokee), ed. That's What She Said: Contemporary Poetry and Fiction by Native American Women. Bloomington: Indiana University Press, 1984.

Gould, Janice. Beneath My Heart. New York: Firebrand Books: 1990.

Hobson, Geary (Cherokee), ed. The Remembered Earth: An Anthology of Contemporary Native American Literature. 1979. Albuquerque: University of New Mexico Press, 1981.

Niatum, Duane (Klallam), ed. Carriers of the Dream Wheel: Contemporary Native American Poetry. Native American Sr. San Francisco: Harper, 1975.

------. Harper's Anthology of 20th Century Native American Poetry. New York: Harper, 1988.

Ortiz, Simon (Acoma), ed. Earth Power Coming: Short Fiction in Native American Literature. Tsaile: Navajo Community College Press, 1983.

Rosen, Kenneth, ed. The Man to Send Rainclouds: Contemporary Stories by American Indians. New York: Viking, 1974.

Velie, Alan R., ed. American Indian Literature: An Anthology. Norman: University of Oklahoma Press, 1979.

Writing Resources

Graybeal, Jean. The Team Journal. The Journal Book. Ed. Toby Fulviler. Portsmouth, NH: Heinemann, 1987.

Macrorie, Ken. The I-Search Paper. Portsmouth: Boynton/Cook, 1989.

Murray, Donald M. A Writer Teaches Writing. Boston: Houghton Mifflin Company, 1985.

MLA Publication. Approaches to Teaching the Way to Rainy Mountain.Teaching the Literatures of California Indians to an Ethnically Diverse Group

Jean Moelesky-Poz and Lauren Muller, Native American Studies, University of California-Berkeley.

Lively, lively, we are lots of people (Maidu Song)
Our students at the University of California at Berkeley may come from diverse cultural backgrounds. But as the drought, earthquakes, and recent devastating East Bay fire storm poignantly remind us, like the region's first peoples, we share a relationship to the bountiful and fragile land. By grounding a writing course in the literatures of the indigenous peoples of California, we explore the intersecting histories whose legacies affect all of us.

The oral and written testimonies of California's first inhabitants elicit important questions about relations between authority and authorship, classroom and community. Although it would be misguided to attempt to replicate tribal traditions in our classrooms, we pattern our approach to writing on Native American world views. In small group and plenary discussions, we allow silence to enter the classroom and encourage students to feel comfortable not knowing all the answers. Students talk over ideas before writing and reflect on what happens in translations from oral performance to written texts. Collaborative projects enable writers to better understand and articulate important dynamics of literatures of indigenous peoples, such as the politics of "as told to" life histories, relationships between oral and written speech, and the importance of place in shaping identity.

Bay Area Native American storytellers, community workers, veterans, and poets visit the class to share their experiences and perspectives. Betty Cooper (Blackfeet) speaks of her work in drug and alcoholic recovery programs. Jose Riviera provides Native American perspectives on Missions in California. Authors Preston Arrow-weed (Kwitcyn) and Malcolm Margolin read and comment on their work. Each member of the class attends at least one local Native American event, such as a pow wow, a sweat, a lecture exhibit at American Indian Contemporary Arts, or the Coastal Miwok acorn festival at Point Reyes. Together, we visit and critique permanent displays at Berkeley's Museum of Anthropology and arrange for regional exhibits that correspond to the areas we study.

By regularly publishing and sharing student responses to these events and speakers, the class establishes itself as an interpretative community. Four major writing projects structure the course: 1) "A Place That Counts;" 2) Collaborative Life Histories; 3) Team Journals and related essays; and 4) "I-Search" Projects.

Images, Landscapes, and Testimonies. In the first days of class, students identify their images of Native Americans and the sources for those images. We contrast the media promulgated, commodified images of Indians of the Plains and the Southwest with traditional and contemporary testimonies of the Maidu, Pomo, Miwok, Paiute, Yurok, Hupa and others. After an overview of geographical, linguistic, and material cultures, we examine regional differences in storytelling practices, creation accounts and coyote tales. We

hold one class outdoors with UC student Peg Mathewson, who demonstrates basket weaving, making acorn mush, and flint knapping.

The story "Coyote Steals Fire" takes on a different resonance when lifted from the pages of an anthology to watching someone start a fire in a small basket. To reflect on the ways that geography shapes identity, students draw on sensual memories to write a descriptive piece on "a place that counts" to them. To give these pieces an historical dimension, we read articles that analyze the palimpsest of narratives associated with a single site. Bev Ortiz's "Mount Diablo as Myth and Reality" unearths the cultural struggles implicit in the name of a local landmark. Jack Norton's "Traversing the Bridges of Our Lives" raises disturbing questions upon his return to the natural bridge that was the site of a massacre of 153 Wintun men, women and children. Darryl Babe Wilson's "Pit River Country Today" offers an evocative response to Jaime DeAngelo's "Indian in Overalls: Pit River Country in the 1920s."

Our study of place in relation to contemporary Native Americans explores false romantic images of the "Noble Savage" expiring in the wilderness. Today California hosts more than 250,000 Native Americans, the largest Indian population of any state, but fewer than twelve percent are native Californians. We read boarding school accounts by Pomo women, review the Bureau of Indian Affairs Relocation Program of the 1950s, and study works by such migrating Indian poets and writers in California as Mary Tall Mountain (Koyukon Athabascan), Gerald Vizenor (Anishnabe), Paula Gunn Allen (Laguna Pueblo) and Janice Gould (Maidu). These writers expose intimate, yet intricate relations between land and Native American identities.

Collaborative Life Histories. This project fosters an awareness of social and historical contingencies that shape literature. Two writers work together to present a short life history of one "as told to" the other, acknowledging the perspective and biases of the person the history is "told to." We publish the life histories by the fourth week, so the students work together to present themselves to the community of individuals with whom they're going to be reading, talking, and writing for the rest of the term.

First, the writers interview one another. Although they devise their own questions, we urge them to consider how gender, family structure, geographical settings, and community values and beliefs condition how they talk and think. Next, they work in pairs to produce a one- to two-page life history, say, of Jean, as told to Lauren, taking into account Lauren's perspective.

Together, they grapple with questions of form, pronoun choice, voice, and structure to negotiate a brief articulation of their composite identities. Some choose to write a dialogue, some write one paragraph from one writer's perspective and one from the

other's, a few write poetry. Finally, students write anonymous reflections on the process, which we publish with the life histories.

We come back to these reflections throughout the course. The frustrations students voice in the process of writing collaborative life histories are just as valuable as the satisfactions they gain. The tensions and surprises they record in negotiating a personal exchange between self and "other" prepare them to question the objective stance of anthropological accounts of California Indians even though they might understand the motives that propelled that desire for objectivity. The project also helps them to understand the dynamics that inform Buckley's article on Karl Kroeber's negotiations with Yurok informer Robert Spott, "Suffering in The Cultural Construction of Others," or the life story of Delfina Cuero as told to Florence Shipeck.

Team Journals. Housed in the library, team journals are composed by five writers with pseudonyms. Each week, students write one entry that has two parts: 1) exploring a question about the reading and 2) responding to entries by other students. Jean Graybeal suggests that team journals provide a forum for "dissent, deep confusion, self awareness and self criticism . . . and community building." We might add that anonymous team journals allow students to voice crosscultural and gender differences, without necessarily making themselves representatives of a particular group, and to broach subjects too painful or too delicate to discuss in person.

Because many students come to the course with a limited understanding of California native history, they respond with shock, anger, denial, guilt and shame to the reality that within 150 years of contact, 96% of native California peoples died of disease, malnutrition, displacement or murder. The team journals offer a platform to air painful responses. Some students articulate personal revelations: "I felt cheated out of knowing the facts. The fur traders, the trappers, the gold miners, the settlers. I always thought they were the great heroes." Others relate family experiences: "This genocide is not so far from my family; I'm Jewish, and we lost many members in the Holocaust." Or "Our family takes vacations and often camps in California. These places will never be the same for me again." In order for team journals to flourish, they must be integrated with the rest of the course. We sometimes begin class discussion by reading excerpts from that week's entries. We require all class members to respond to voices from the team journal in a midterm essay, enabling them to observe and comment on the dynamics of their journal conversations.

Alternative Accounts of California History: Using the California Missions to Model the I-Search/Research Project. Many students are familiar with the Spanish missions in California. Yet most do not realize that under Spain's colonial rule (1769-1834), nearly 90,000 people were reduced to slave-like conditions in the

twenty-one Alta California missions. Spending several weeks on this period accomplishes two objectives. First, native resources supplement colonial accounts of this era. Second, our study of the California mission period provides a model for students' research projects.

The handful of native accounts of Spanish mission life offer viewpoints contesting a romanticized colonial California. Costanoan Lorenzo Asisara's 1887 reminiscences recount enforced slavery, the demise of the local Indian population and the assassination of a Santa Cruz padre. The more contemporary Autobiography of Delfina Cuero, A Diegueno Woman, as told to Florence Shipek, records her family's displacement by Spanish, then later European and Chinese, settlers in the San Diego border area.

During a live performance of his play, A Time of Decay, Preston Arrow-weed sings the creation lightening song together with young dancers from the Kwitcyn reservation. Arrow-weed's play reveals his people's relation to the natural and spirit worlds and reconstructs their 1780 encounter with the Spanish along the banks of the Gila and Colorado Rivers.

Students then research and articulate their personal and cultural histories in relation to an aspect of California Indian history or literature. Modeled on Ken Macrorie's I-Search paper, this project encourages students to acknowledge the interrelationship between the objective and subjective modes of inquiry. Students are expected to interview live sources and consequently critique the limitations of standard sources. Their essays weave in their family histories and personal responses.

Whether of native heritage or not, they affirm yet recontextualize their positions as researchers and writers. After interviewing his grandfather to obtain information on the Sierra Miwok in Calaveras County at the turn of the century, John Garamendi wrote, "All my life I have climbed over the rocks and bluffs near Chili Gulch in Calaveras County. The gaping wounds of the hydraulic mines and old Indian grinding holes became a playground and a source of entertainment.

It never occurred to me that real people built my playgrounds or that the Gold Rush of 1849 trampled the Indians and delivered them into the soil which I played on as a child." Through interviews, David Jackson (Quechan) came to understand the tale of his people's beginnings, a tale which structures their funeral ceremony. His aunt was anxious to participate and "was proud at least one of her nephews was interested in learning the ways of the Quechans." He writes, "This was the most accurate account of the funeral ceremony I could put together and hopefully I have respectfully honored the Quechans with these words.

Plains Indian Culture Syllabi

Prepared by Dr. Donna Rosh, Moorhead State University

Course Description

This course focuses on past and present cultures of American Plains Indians. Individual plains tribal traditions are compared and contrasted. Introductory materials in archaeology, the culture area concept, ecology, and the ethnohistorical approach are included. The interdependence of techno-environment, socio-political organization and ideology is stressed, with emphasis on culture change. Present day adaptations to reservation and urban life are examined.

BOOKS: Lakota of the Rosebud by Elizabeth Grobsmith
The Sacred Pipe: The Seven Rites of the Lakota Sioux as told to Joseph Epes Brown by Black Elk
The Plains Indians of the Twentieth Century edited by Peter Iverson Norman, University of Oklahoma Press, 1988

COURSE REQUIREMENTS:

First Exam and Third Exam (Essay) 30% of grade each
Your choice of 2nd exam OR in-class presentation/paper (30% of grade)*
In-class assignments and participation (10% of grade)

Week	Topic Assignment
1	The Plains Anthropology/Archaeology Culture Area Environment/Technology Creation Beliefs Begin reading The Sacred Place (to be completed by 1st exam) Film: Sioux Legends Film: Crow Dog's Paradise
2	Rites Renewal, Purification Solidarity, Degradation and Passage Film: People of the Sun
3	People of the Plains The Various Cultures Village Dwellers: Mandan-Hidatsa On the Border: The Ojibwe The Allies/Enemies; Dakota & Lakota Film: Sacred Land

FIRST EXAM!!

4 Ecology and Economics
Dogs and arrows, horses and rifles
Trade and borrowing
Economic Analysis
Begin reading Modern Blackfeet
(to be completed by 2nd exam)
Film: Let My People Live

5 Social Organization
Kinship
Social control and law
Women's Roles, Men's Roles
Berdaches and Contraries
Begin reading Lakota of the Rosebud
(to be completed by 2nd exam)
Film: Dancing with Open Eyes

6 Religion and Culture Change
The Sun Dance
The Ghost Dance and the Massacre at Wounded Knee
Slides: The Ghost Dance
Film: In the Spirit of Crazy Horse

7 Pan Indianism
The Native American Church
Film: Great Spirit Within the Hole

SECOND EXAM: REPORT PAPER

8 Expressive Culture
Art, Music, and Poetry
Contemporary Literature
Begin reading Plains Indians of the 21st Century
(as assigned)
Film: Keep Your Hearts Strong

9 Indian/White Relations
Five Stages
Termination
Relocation
Self-Determination
Film: My Father Calls Me Son

10	Contemporary Issues Wounded Knee I and II The American Indian Movement Film: Annie Mae, Brave Hearted Woman

THIRD EXAM

* PAPER: 8 - 10 pages, typed, double-spaced.
Minimum of five sources, correctly cited.

MAKE-UP POLICY: Tests can be scheduled (with the secretary) when extenuating circumstances prevent taking the test on the scheduled date. The department has a make-up room on Friday afternoons from 2 - 4 p.m.

American Indian Belief Systems Syllabi

Prepared by Dr. Donna Rosh, Moorhead State University

Course Description

This course introduces students to the sacred ways of the Indians of North America through oral tradition, interviews, speeches, songs, and contemporary literature. The meanings, roles, and functions of traditional belief systems will be discussed. By letting the People speak for themselves, we may come to a better understanding of the strength, beauty, and vitality of their beliefs.

Required Texts: 1) The Sacred Pipe: Black Elk's Account of the Seven Rites of the Oglala Sioux
2) Tracks by Louise Erdrich
3) House Made of Dawn by N. Scott Momaday

Course Requirements: Three essay exams OR two essay exams (30% of grade each) and research on a topic of your choice (30% of grade).

In-class assignments and participation (10% of grade).

Week	Topic Assignment
1	Definitions of Religion Origins of Religion Functions of Religion - Slides Begin reading The Sacred Pipe
2	Ritual, Drama and Prayer Rites of Solidarity, Degradation Purification, Renewal & Passage TAPE: The Shadow Catcher

3	Revitalization - The Ghost Dance Native American Church Film: Crow Dog's Paradise
FIRST EXAM	
4	The Path of Life Film: Hopi Songs of the 4th World Clowns and Tricksters, Sacred Humor Begin reading House Made of Dawn
5	Sacred Practioner's Shamanism and Healing, Witchcraft Film: Seasons of the Navajo
6	Directions, Colors, & Symbols Boundaries of the World Cosmology, Tape: Cave Paintings of the CHUMASH Film: This Sacred Land
SECOND EXAM	
7	The Ojibwe The Anishinabe Then and Now TAPE: Louise Erdrich & Michael Dorris Begin reading Tracks
8	Traditional Knowledge "The essence of life is old age" Film: Keep Your Hearts Strong
9	Creation Death, the Afterlife, Reincarnation Repatriation
10	American Indian Religion Today The American Indian Religious Freedom Act Great Spirit Within the Hole
FINAL EXAM	

Indian Education Syllabi

Prepared by Dr. Donna Rosh, Moorhead State University

Course Description

This course is an overview of the nature, purpose, history, philosophy, and programs of both traditional and contemporary American Indian Education. It is designed especially, but not exclusively, to assist students who plan to work in some area of education where an understanding and appreciation of Indian culture is essential. Classroom methods and curriculum materials designed for Indian students as well as those designed for introducing non-Indian students to Indian culture will be discussed.

Required Texts:

* North Dakota Indians
by Mary Jane Schneider

** Teaching American Indian Students
edited by John Reyhmer

Requirements:

2 Exams (30% each)
1 Project Based on Individual Research/Interests in Indian Education (30%)
Class Participation and In-Class Assignments (10 pts.)
Attendance at one American Indian Awareness Week Activity or optional activity

Week	Topic Assignment
1	Origins, Theories, & Definitions Traditional Indian Education, Culture Areas Education and Assimilation Boarding Schools/Mission Schools Slides * NDI ch. 1-5 ** TAIS vii-32
2	The Meriam Report and the New Deal Collier and Beatty Taboos for Teachers Textbooks, Stereotypes, and the Indian The Inuit NDI ch. 7 TAIS 33-58

3	Learning Styles and Teaching Methods Traditional/Transitional and Modern Students The Hopi NDI ch. 8
4	Textbooks and Stereotypes Cross Cultural Teachers Medicine Men as Teachers Non-Indian Teachers in Indian Schools NW Coast NDI ch. 6 TAIS 81-103
5	Motivation and Parent Participation Indian Leadership in Education The Navajo TAIS 104-111 NDI ch. 9
6	Head Start/Culturally Biased Tests Lakota and Dakota Sioux Legends TAIS 115-153
7	Indian Children and Public Schools Non-Indian Students Learning About Indian Culture Ojibwa Culture/Slides TAIS 157-205
8	Bi-Lingual Education Health Care Lakota Culture Slides Let My People Live NDI ch. 15 TAIS 59-77
9	Indian Studies Programs Indians in Higher Education Evaluating Curriculum Materials Native American Church Crow Dog's Paradise TAIS 209-222

PROJECTS DUE

10

Learning Across Cultures
Social Studies, Science, Math
Physical Ed., and Computers
Pow-Wows
2nd EXAM
Keep Your Hearts Strong
NDI ch. 16
TAIS 222-268

NOTE: Department policy on make-up examinations: If a student must miss an examination, prior consultation with the instructor should take place. Substantive extenuating circumstances must exist before permission for make-up exams will be granted. The student must make arrangements with the secretary (X2196) regarding the time for make-up.

The Contemporary American Indian Syllabi

Prepared by Dr. Donna Rosh, Moorhead State University

Course Description

This course focuses on current American Indian issues and concerns, both on reservations and in urban areas from the perspective of American Indians.

Required Text: Indians in Minnesota by Ebbott (IIM)
Native Americans in the 20th Century by Olsen and Wilson (NATC)

Course Requirements:

1) 3 exams--essay and objective OR 2 exams and 1 report in place of 2nd exam (30% each)

2) Journal assignments and participation (10%)

Week	Topic Assignment
1	Introduction; Who are American Indians? Diversity among Indian Peoples Film: My Father Calls Me Son IIM: 3-6, 39-52 NATC: Preface, Ch. 1 & 2
2	The Tribes and the Land The Ojibwe & the Dakota and Lakota Film: Our Sacred Land IIM: 18-38, & 53-64 NATC: Ch. 3

3 Shifting Governmental Policy
Annihalation, Assimilation, Relocation, Termination
Self-Determination
Film: In the Spirit of Crazy Horse

FIRST EXAM!!

4 Religion & Revitalization
The Ghost Dance
The Native American Church
The American Indian Movement
Film: Annie Mae, Brave Hearted Woman
NATC: Ch. 7

5 Indian Education as Assimilation, Preservation,
Revitalization & Self-determination
Film: Keep Your Hearts Strong
IIM: 122-156

6 Health Care, Chemical Dependency
Film: Let My People Live
IIM: 199-219
220-235

7 Welfare & Employment
Indian Child Welfare Act
Kinship & Extended Families
American Indian Women
IIM: 157-183
108-121

--- 2nd EXAM ---

8 Urban Indians
Housing the Criminal Justice System
Veterans
Film: Warriors
IIM: 80-88
184-198

9 Land Issues, Tribal Interests
Film: The Winds of Change
IIM: 89-107
NATC: Ch. 8,
Epilogue

10	American Indian Worldviews Contemporary Literature & Art To be assigned

---- FINAL EXAM AS SCHEDULED ----

American Indian Culture Syllabi

Prepared by Dr. Donna Rosh, Moorhead State University

Course Description

This course offers an historical perspective of living, traditional cultures of American Indian groups. The interdependent relationship of techno-environment, socio-political organization and ideology is emphasized. Data is organized by topic, culture area, and subsistence patterns.

Books: * Ancient Drums, Other Moccasins by Harriet J. Kupferer (required)
The Lakota of the Rosebud by E. Grobsmith (required)
Love Medicine by Louise Erdrich (required)

Requirements: Three (3) Exams (objective, essay)
Class assignments and participation

Week	Topic Assignment
1	Human Migration to North America Culture and Culture Areas Film: Hunters of the Seal * 1 - 17 21 - 39 (Dist. in Class)
2	The Arctic and the Subarctic Inuit, Cree, NaDene' Film: Cree Hunters of the Mestassini 21 - 53
3	The Northwest The Tlingit, Nootka Film: Haa Shogoon 186 - 211

4	FIRST EXAM The Southwest The Hopi, Santo Domingo Film: Songs of the 4th World Begin reading The Lakota 241 - 269
5	The Southwest Con't. The Navajo, The Apache, Havasupai 94 - 122 & 77 - 93
6	The Prairie - Plains Mandan, Lakota, Cheyenne The Ghost Dance 123 - 152 159 - 185
7	The Native American Church Film: Crow Dog's Paradise
8	SECOND EXAM Northeast - Iroquois, Ojibwa Discussion of Love Medicine Begin reading Love Medicine for third exam
9	Basin - Plateau Shoshoni, Washo Tape: Let My People Live The Southeast and 5 Civilized Tribes 54 - 74 217 - 240
10	Contemporary American Indians Tape: My Father Calls Me Son FINAL EXAM: As scheduled 73 - 74 153 - 155 212 - 214 270 - 272 273 - 285

NOTE: DEPARTMENT POLICY ON MAKE-UP EXAMS: IF A STUDENT MUST MISS AN EXAMINATION, PRIOR CONSULTATION WITH THE INSTRUCTOR SHOULD TAKE PLACE. SUBSTANTIVE EXTENUATING CIRCUMSTANCES MUST EXIST BEFORE PERMISSION FOR MAKE-UP EXAMS WILL BE GRANTED. THE STUDENT MUST MAKE ARRANGEMENTS WITH THE SECRETARY REGARDING THE TIME FOR MAKE-UP.

NATIVE AMERICAN GROUPS AND ASSOCIATIONS

American Indian Culture Research Center (AICRC)
Box 98
Blue Cloud Abbey
Marvin, SD 57251
(605) 432-5528
Oral histories, photographic collection, assists Indian educators and leaders, grants to Indian college students, library, museum.

American Indian Heritage Foundation
6051 Arlington Boulevard
Falls Church, VA 22044
(202) IND-IANS
Educate non-Indians on culture and heritage of American Indians; awards to outstanding Indian youths; scholarships; sponsors American Indian Heritage Month; annual festival on July 4 in Washington, DC.

American Indian Library Association
c/o American Library Association
50 East Huron
Chicago, IL 60611
Publishes newsletter, directory, technical assistance.

American Native Press Research Association
University of Arkansas at Little Rock
Department of English
2801 S. University Avenue
Little Rock, AR 72204
(501) 569-3160
Promotes academic research concerning Native American press.

Center for the History of the American Indian
Newberry Library
60 West Walton Street
Chicago, IL 60610

Cherokee National Historical Society
P. O. Box 515
Tahlequah, OK 74465
(918) 456-6007
Preservation of history and traditions of Cherokee Nation; Cherokee Heritage Center; Cherokee National Museum; Cherokee National Archives.

Creek Indian Memorial Association
Creek Council House Museum
Town Square
Okmulgee, OK 74447
(918) 756-2324
Museum of Creek Indian Culture; small library.

Indian Arts and Crafts Association
4215 Lead, S.E.
Albuquerque, NM 87108
(505) 265-9149
Promote and preserve American Indian arts and crafts; sets code of ethics; sponsors competitions.

Institute of American Indian Arts
P. O. Box 20007
Santa Fe, NM 87504
(505) 988-6463
Learning opportunities in arts and crafts to Native American youth; sponsors Indian arts-oriented junior college; library; museum.

Institute for the Study of Traditional American Indian Arts
P. O. Box 66124
Portland, OR 97266
(503) 233-8131
Promotes traditional Native American arts.

National Indian Youth Council
318 Elm Street, S.E.
Albuquerque, NM 87102
(505) 247-2251
Protects Indian natural resources, religious freedom, tribal civil liberties; protects treaty rights; sponsors action-related research; compiles statistics on Indian electorate; "Indian Elected Official Directory" ($10.00); "Indian Voter Survey Reports" ($5.00 each).

National Native American Cooperative
P. O. Box 5000
San Carlos, AZ 85550-0301
(602) 230-3399
Preserves American Indian crafts, culture, dance; assistance in marketing crafts; conducts exhibitions; sponsors competitions; museum; library.

American Indian Science and Education Center
1085 14th Street, Suite 1506
Boulder, CO 80302
(303) 492-8658
Training and education of students and tribal leaders; internships; research programs (health, natural resources); scholarships for college students; library.

Association of Community Tribal Schools
c/o Roger Bordeaux
449 N. Plum Street
Vermillion, SD 57069
(605) 624-9755
Indian controlled schools organized under Indian Self Determination Act; advocates Indian self-determination and Indian-controlled schools; technical assistance.

National Indian Education Association
1819 H. Street, N.W.
Suite 800
Washington, DC 20006
(202) 835-3001

Advocates educational programs to improve social and economic well-being of Native Americans; exchange of ideas and methods.

Native American Law Students Association
Indian Law Clinic
University of Montana Law School
Missoula, MT 59806
(406) 243-6480

Promotes unity and communication among Native American Law students; financial aid; summer employment; research projects.

Native American Public Broadcasting Consortium
P. O. Box 83111
Lincoln, NE 68501
(402) 472-3522

Public television stations, groups, and tribal organizations promoting production and distribution of programming by, for, and about Native Americans; video catalogue; recruit and train Native Americans in broadcasting; library of videotapes and films.

Indians Into Medicine
University of North Dakota
School of Medicine
501 North Columbia Road
Grand Forks, ND 58201
(701) 777-3037

Support programs for Native American students; recruit students into health care education programs; library.

Society for the Advancement of Chicanos and Native Americans in Science
c/o Dr. Frank Talamantes
Sinsheimer Labs
University of California
Santa Cruz, CA 95064
(408) 459-4272

Increase participation of Hispanics and Native Americans in the sciences; high school science teaching workshops, student workshops.

American Indian Health Care Association
245 E. 6th Street
Suite 499
St. Paul, MN 55101
(612) 293-0233

Urban Indian health programs; community education programs; training, technical assistance; research; statistics.

Americans for Indian Opportunity
3508 Garfield Street, N.W.
Washington, DC 20007
(202) 338-8809
Promotes economic self-sufficiency for Indian tribes and individuals; supports projects in education, health, housing, job development; research; statistics.

Arrow, Incorporated
1000 Connecticut Avenue, N.W.
Suite 1206
Washington, DC 20036
(202) 296-0685
Works to improve tribal law and justice; programs on drugs and child abuse; scholarships.

First Nations Financial Project
69 Kelley Road
Falmouth, VA 22405
(703) 371-5615
Help tribes achieve self-sufficiency; promote economic development; technical assistance; workshops.

Indian Rights Association
c/o Janet Montgomery
1601 Market Street
Philadelphia, PA 19103
(215) 665-4523
Protection of civil rights of American Indians; monitors legislature and judicial activities; clearinghouse of aid to Indians; archives and library.

Indian Youth of America
609 Badgerow Building
P. O. Box 2786
Sioux City, IA 51106
(712) 252-3230
Improve the lives of Native American children; Indian child welfare program to inform individuals of rights under the Indian Child Welfare Act; referrals to social agencies; cultural enrichment programs.

Manilaq Association
P. O. Box 256
Kotzebue, AK 99752
(907) 442-3311
Tribal organization of 11 Alaskan Eskimo villages; promotes health and welfare in the Northwest Arctic; preserves Eskimo arts and languages.

National Center for American Indian Enterprise Development
9650 Flair Drive #303
El Monte, CA 91731
(818) 442-3701
Promotes business and economic development among American Indian tribes; business training; statistics; directory of American Indian businesses.

National Indian Health Board
P. O. Box 6940
Boulder, CO 80206
(303) 270-5598
Advocates improvement of health of Native Americans; seminars and workshops; technical assistance.

National Indian Social Workers Association
P. O. Box 27463
Albuquerque, NM 87125
Advocates rights of Native Americans in social service areas; training and technical assistance.

National Indian Training and Research Center
2121 S. Mill Avenue
Suite 216
Tempe, AZ 85282
(602) 967-9484
Training and research projects for social and economic betterment of Native Americans; particular emphasis on education.

North American Indian Association
22720 Plymouth Road
Detroit, MI 48239
(313) 535-2966
Members must be at least 1/4 Indian blood; preserve and promote culture; library.

North American Indian Women's Association
P. O. Box 805
Eagle Butte, SD 57625
(605) 964-2136
Promote general well-being of Native Americans; betterment of family life.

United South and Eastern Tribes
1101 Kermit Drive
Suite 800
Nashville, TN 37217
(615) 361-8700
Alliance of 18 tribes of south and eastern United States; assists tribes in dealing with relevant issues.

American Indian Movement
710 Clayton Street, Apartment 1
San Francisco, CA 94117
(415) 566-0251
Encourage self-determination among Indians; establish international recognition of treaty rights.

Association on American Indian Affairs
95 Madison Avenue
New York, NY 10016
(212) 689-8720
Legal and technical assistance to Indian tribes.

Council of Energy Resource Tribes
1999 Broadway
Suite 2600
Denver, CO 80202
Members are Indian tribes owning energy resources; helps protect, conserve, and prudently manage resources; technical assistance.

Indian Law Resource Center
508 Stuart
Helena, MT 59601
(406) 449-2006
Legal, educational and research center for Native Americans; combats discrimination and injustice in the law and public policy.

Institute for the Development of Indian Law
c/o K. Kirke Kickingbird
Oklahoma City University
School of Law
2501 N. Blackwelder
Oklahoma City, OK 73106
(405) 521-5188
Public interest law firm; research training center on federal Indian law; technical assistance; library.

National Congress of American Indians
900 Pennsylvania Avenue, S.E.
Washington, DC 20003
(202) 546-9404
Represents 155 tribes (600,000 Indians); protect and develop Indian natural and human resources; serves legislature interests of the tribe; research on Indian problems; statistics.

National Indian Urban Council
10555 W. Jewell Avenue
Denver, CO 80226
(303) 985-5260
Serves the 50% of Native American population living in urban areas; statistics; research; library.

Native Americans Policy Network
Barry University
11300 Second Avenue, N.E.
Miami, FL 33161
(305) 758-3392
Academicians, Indian leaders, policymakers; foster research in Native American policy; organize panels and seminars for American Political Science Association.

Native American Rights Fund
1506 Broadway
Boulder, CO 80302
(303) 447-8760
Represents Indian tribes and individuals in legal matters of national significance; serves as National Indian Law Support Center to legal services programs; maintains National Indian Law Library.

American Indian Dance Theatre
223 East 61st Street
New York, NY 10021

Friends Committee on National Legislation
245 Second Street, N.E.
Washington, DC 20002
(202) 547-6000
Quaker lobbying organization seeking to influence public policy impacting Native Americans.

North American Indian Museums Association
c/o Seneca-Iroquoes National Museum
Alleganz Indian Reservation
Box 442
Salamanca, NY 14779
In 1981, published directory of Indian museums.

GOVERNMENT AGENCIES CONCERNED WITH NATIVE AMERICANS

U. S. Department of Interior
Interior has an assistant secretary for Indian Affairs (202-343-7163) and a general manager of the Indian Arts and Crafts Board (202-343-2773). It also has the U. S. Bureau of Indian Affairs.

U. S. Bureau of Indian Affairs
1951 Constitution Ave., N.W.
Washington, DC 20245
(202-343-7163)
Established in 1824, the Bureau of Indian Affairs is an agency of the U. S. Department of the Interior. Its original function was the trusteeship of Indian lands--which now number

some fifty-three million acres of land held in trust by the U. S. for various Indian tribes and individuals. The Secretary of the Interior functions on behalf of the U. S. as the trustee, with many of the more routine responsibilities delegated to the Bureau of Indian Affairs officials. The principal objectives of the Bureau are to actively encourage and train Indian and Alaskan Native people to manage their own affairs under the trust relationship to the Federal Government; to facilitate, with maximum involvement of Indian and Alaskan Native people, full development of their human and natural resource potentials; to mobilize all public and private aides to the advancement of Indian and Alaskan Native people for use by them; and to utilize the skill and capabilities of Indian and Alaskan Native people in the direction and management of programs for their benefit.

U. S. Department of Agriculture
14th and Independence Avenue, S.W.
Washington, DC 20250

The Department of Agriculture has an equal opportunity specialist for Indian affairs; a coordinator of Indian activities in the Office of Intergovernmental Affairs and a Liaison for Indian assistance, Rural Development Staff, Soil Conservation Service.

U. S. Department of Education
400 Maryland Avenue, S.W.
Washington, DC 20201

The Department of Education has a National Advisory Council on Indian Education (NACIE), 330 C Street, S.W., Room 4072, Switzer Building, Washington, DC 20202 (202-732-1353) and an office of Indian Education Programs, Room 2177, Federal Office Building 6, Washington, DC 20202 (202-732-1887).

U. S. Department of Health and Human Services
Humphrey Building
200 Independence Avenue, S.W.
Washington, DC 20201

The Department of Health and Human Services has a Commissioner/Administrator for Native Americans (grants to bring about economic and social self-sufficiency); an Intra-Departmental Council on Indian Affairs; an Office for American Indians in the Administration on Aging; and oversees the Indian Health Service, Room 5A-55, Parklawn Building, 5600 Fishers Lane, Rockville, MD 20857, (301-443-1083).

U. S. Department of Housing and Urban Development
451 7th Street, S.W.
Washington, DC 20410

HUD has a special assistant to the Secretary for Indian and Alaska Native Programs (202-755-6648); an assistant secretary for public and Indian housing (202-755-0950) and a director of Indian housing (202-755-6522).

U. S. Department of Justice
10th and Constitution Avenue, N.W.
Washington, DC 20530

Justice has an assistant attorney general for environment and natural resources (202-633-2701) and a Chief of the Indian claims section of the land and natural resources division (202-272-4111).

U. S. Department of Labor
200 Constitution Avenue, N.W.
Washington, DC 20210

Labor has a division of Indian and Native American programs in the employment and training administration (202-376-6442).

U. S. Department of Transportation
400 7th Street, S.W.
Washington, DC 20590

Transportation has a director of American Indian Nations, National Highway Traffic Safety Administration located in Fort Worth, TX (817-334-4300).

U. S. Congress, Senate
Senate Select Committee on Indian Affairs
Room SH 838, Hart Senate Office Building
Washington, DC 20510
(202) 224-2251

U. S. Congress, House of Representatives
Committee on Interior and Insular Affairs
Room 1324, Longworth House Office Building
New Jersey and Independence Avenues, S.E.
Washington, DC 20515
(202) 225-2761

NATIVE AMERICAN PERIODICALS

Akwesasne Notes: a journal for native and natural people. 1969. 6/yr., $15. Doug George-Kanentiio. Mohawk Nation, P. O. Box 196, Rooseveltown, NY 13683-0196.

Americans before Columbus. Bimonthly, $20/year. National Indian Youth Council, 318 Elm Street, S.E., Albuquerque, NM 87102.

American Indian and Alaska Native Mental Health Research: the journal of the National Center (Formerly: White Cloud Journal). 1987. 3/yr., $35. Spero M. Manson. Center for American Indian and Alaska Native Mental Health Research, University of Colorado Health Sciences Center, 4200 E. Ninth Avenue, P. O. Box C249, Denver, CO 80262.

American Indian Art Magazine. 1975. q. $20. Roanne P. Goldfein. Mary G. Hamilton, 7314 E. Osborne Drive, Scottsdale, AZ 85251.

American Indian Culture & Research Journal (Formerly: American Indian Culture Center Journal). 1971. q. $30 (Individuals, $20). Duane Champagne. American Indian Studies Center, University of California, 405 Hilgard Avenue, Los Angeles, CA 90024-1548.

American Indian Journal. Quarterly/law. Institute for Development of Indian Law, Oklahoma City University, School of Law, 2501 N. Blackwelder, Oklahoma City, OK 73106.

American Indian Law Review. 1973. s-a, $10. Jo Hartwick. College of Law, University of Oklahoma, Norman, OK 73019.

American Indian Quarterly. 1974. q. $45 (Individuals, $25). Robert A. Black & Terry P. Wilson. Native American Studies Program, University of California, 3415 Dwinelle Hall, Berkeley, CA 94720.

American Indian Religions. Center for Academic Publication, Stanford University Branch, Box 5097, Stanford, CA 94309-5097.

Business Alert. 1986. q. $10. Tonya E. Parker. First Nations Financial Project, 69 Kelley Road, Falmouth, VA 22405.

Cherokee One Feather. 1968. w., $20. Richard L. Welch. Tribal Council of the Eastern Band of Cherokee Indians, P. O. Box 501, Cherokee, NC 28719.

The Eagle: New England's American Indian journal (Formerly: Eagle Wing Press). 1981. bi-m., $10. Richard G. Carlson. Eagle Wing Press, P. O. Box 579-MO, Naugatuck, CT 06770.

Indian Affairs. 1949. q., $10. Gelvin Stevenson. Association on American Indian Affairs, Inc., 245 Fifth Avenue, New York, NY 10016.

Indian Artifact Magazine. 1982. q. $17. Gary L. Fogelman. Indian Artifact Magazine, RD 1, P. O. Box 240, Turbotville, PA 17772.

Indian Business and Management. 1990. b-m. Free. Crystal D. Pierce. Steven L. A. Stallings, National Center for American Indian Enterprise Development, 19033 W. Valley Highway, Suite D-101, Kent, WA 98032.

Indian Trader: the Western and Indian arts and crafts publication. 1970. m. $18. Bill Donovan. Martin Link, 311 E. Aztec Avenue, P. O. Box 1421, Gallup, NM 87301.

Journal of American Indian Education. 1961. 3/yr. $14. Karen Swisher. Center for Indian Education, College of Education, Arizona State University, Tempe, AZ 85287-1311.

Legal Review. q. Free. Legal issue. Native American Rights Fund, 1506 Broadway, Boulder, CO 80302.

Native Arts Update (Formerly: Atlatl Newsletter). 1985. q. $25. Margaret Wood. Atlatl, 402 W. Roosevelt Street, Phoenix, AZ 85003.

Native Monthly Reader: a scholastic newspaper for young adults. 1990. 8/yr. $10 (Classroom unit 20 issues/mo., $98). Pat Caverly. International Traditional Education Systems, P. O. Box 217, Crestone, CO 81131.

Native Nations: news and analysis from Indian country. 1991. m. $50 (Individuals, $20). Alexander Ewen. Little Steven, Solidarity Foundation, P. O. Box 1201, Radio City Station, New York, NY 10101-1201.

Native Nevadan (Formerly: Intertribal Council of Nevada Newsletter). 1963. m. $15. Andree Bouty. Reno-Sparks Indian Colony, 98 Colony Road, Reno, NV 89502.

Native Peoples: the arts and lifeways. 1988. q. $18. Gary Avey. Media Concepts Group, Inc., P. O. Box 36820, Phoenix, AZ 85067-6820.

Navajo Times (Formerly: Navajo Times Today). 1959. w. $25. Tommy Arviso, Jr. Navajo Nation, P. O. Box 310, Window Rock, AZ 86515-0310.

News from Native California. 1987. q. $15.95. Malcolm Margolin. Heyday Books, P. O. Box 9145, Berkeley, CA 94709.

Northeast Indian Quarterly (Formerly: Indian Studies; Northeast Indian). 1984. q. $15. Jose Barreiro. American Indian Program, Cornell University, 300 Caldwell Hall, Ithaca, NY 14853.

Spilyay Tymoo. 1976. bi-w. $9. Sidney Miller. Confederated Tribes of the Warm Springs Reservation, P. O. Box 870, Warm Springs, OR 97761.

Studies in American Indian Literatures (Formerly: SAIL: The Newsletter of the Association for the Study of American Indian Literatures). 1974. s-a. $24 (Individuals, $10). Helen Jaskoski & Robert M. Nelson. SAIL, c/o Elizabeth M. McDade, P. O. Box 112, University of Richmond, Richmond, VA 23173.

Tribal College: journal of American Indian higher education. 1989. q. $14. Paul Boyer. American Indian Higher Education Consortium, 2509 Montgomery Way, Sacramento, CA 95818.

Tundra Times. 1962. w. $20. Cheryl A. Hinkes. Eskimo, Indian, Aleut Publishing Company, P. O. Box 104480, Anchorage, AK 99510-4480.

Turtle Quarterly. 1979. q. $12. Tim Johnson. Native American Center for the Living Arts, Inc., 25 Rainbow Mall, Niagara Falls, NY 14303.

Whispering Wind Magazine: the American Indian: past & present. 1967. bi-m. $16. Jack B. Heriard. Written Heritage, 8009 Wales Street, New Orleans, LA 70126-1952.

The Wicazo Sa Review. 1985. s-a. $15 (Individuals, $8). Elizabeth Cook-Lynn. Eastern Washington University, Indian Studies, MS 188, Cheney, WA 99004.

Wildfire (Formerly: Many Smokes; Earth Awareness Magazine). 1966. q. $15. Matthew Ryan. Sun Bear, Bear Tribe Medicine Society, P. O. Box 9167, Spokane, WA 99209.

Winds of Change: a magazine of American Indians. 1986. q. $24. James R. Weidlein. Norbert S. Hill, Jr., & Michael D. Avritt, American Indian Science & Engineering Society, 1085 14th Street, Suite 1224, Boulder, CO 80302.

NATIONAL MUSEUMS WITH NATIVE AMERICAN MATERIALS

National Museum of the American Indian, Smithsonian Institution, Washington, DC, 20560, (in process of opening).

George Gustav Heye Center of the National Museum of the American Indian, Old U. S. Customs House, New York, NY, (in process of opening).

Indian Arts and Crafts Board, U. S. Department of Interior Art Museum, Room 4004, U. S. Department of the Interior, 18th & C Streets, N. W., Washington, DC, 20240, (202) 343-2773.

Maintains collections of Native-American arts of the U. S. Publications: Source directory of Native-American owned and operated arts and crafts businesses; Native American Art Series; bibliography.

National Anthropological Archives, Smithsonian Institution, Washington, DC, 20560, (202) 357-1976.

Records and Manuscript Collections: Includes vocabularies, grammatical data, and texts relating to Native-Americans; also, ethnographic and archaeological field notes and drafts of reports, and transcripts of oral history and of music. Photographs Collection: A general file of black and white prints relating to the North American Indians. Publication: Monthly Magazine. Library.

National Museum of American History, American Indian Program, Room 5119, Smithsonian Institution, Washington, DC, 20560, (202) 357-1534.

Established in 1984 to offer technical assistance and cooperative support to American Indian tribes and communities, as

well as to other educational and cultural institutions; produce exhibitions, publications, and educational and scholarly materials; sponsor research and training; develop collections, public programs, and collaborative initiatives on American Indians. Special activities: Plans a major exhibition for the "Quincentenary Program," that will focus on the initial period of meeting between the Indian and the European worlds.

National Museum of Natural History - National Museum of Man, NHB 112, Smithsonian Institution, Washington, DC, 20560, (202) 357-4760.

Established in 1986 to serve as an outreach program to Native American reservations and communities; to make the Smithsonian more accessible to Indian people; and to encourage collection, research, exhibitions, and public programming by and about Indian peoples. Collection includes about 62,000 ethnological objects representing historic Indian groups from all parts of North America, and 250,000 archaeological specimens; film and video materials of Native Americans are part of the museum's Human Studies Film Archives and include historic film from the early 20th century, as well as more recent ethnographic footage. In the Department of Anthropology are eight curators with research specialties in North American Indian/Inuit ethnology, archaeology, linguistics, and ethnohistory. Supervised internships and research fellowships are available through the Native American Awards Program. Special Activities: Planning a major exhibition for the "Quincentenary Program," tentatively titled "Seeds of Change," which will focus on the exchange of plants, animals, and diseases that occurred as a result of contact between the Old and New Worlds.

Smithsonian Institution, Native American Museums Program, Office of Museum Programs, Arts & Industries Building, Room 2235, Washington, DC, 20560, (202) 357-3101.

Provides information services, educational opportunities, and access to resources to Native Americans and others who work closely with the study and preservation of indigenous cultures in the U. S. and abroad. Special program: Quincentenary Programs--Various activities and programs relating to the 500th anniversary of the Columbus voyages to the New World.

U. S. Department of the Interior Museum, 18th & C Streets, N. W., Washington, DC, 20240, (202) 343-2743.

Exhibits include dioramas, scientific specimens, and paintings. A collection of Native American pottery, baskets, and other artifacts such as kachinas and weavings. Library (202) 343-5815. Founded 1938.